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The Outlook

General War Situation

tainty of the war situation is even greater than it has been. It is taking place in the present hour to indicate a decisive final result on either side. The war so far is a stalemate, and may end in that condition. Rumania waited till it seemed safe and promising to enter the war on the side of the Allies, and then with her army of 600,000 men entered the arena. But Germany, instead of revealing a condition of exhaustion and consequent unfitness to meet this new crisis, on the contrary, while holding back her enemies on all other fronts, attacked her latest foe with tremendous vigor and efficiency, and the capital of Rumania, Bucharest, is now in her hands, and the fate of Serbia and Montenegro appears to be at hand for Rumania. The Allies have revealed either their incompetence or unwillingness to protect their new friend. The great drive of the English on the West, after an enormous expenditure of effort, munitions, and men, has accomplished but little. Italy after her period of waiting and careful preparation has shown herself unable thus far to be a deciding factor in the conflict. The huge force of the Allies at Salonica has made some progress, but seems to lack in efficiency or aggressiveness. Monastir has been taken, but the Allied army has not seriously interfered with German plans and progress

in the East. The uncertainty of the attitude of Greece may have had considerable to do with hindering a more aggressive policy on the part of the Allies in that general region.

Germany has failed, of course, to reach the goal she set out to reach at the beginning of the war. Her legions were rolled back from Paris, and they will not penetrate any farther in that direction. She has not succeeded in putting Russia out of the war, and her fleet has, for the most part, followed the course of discretion by hugging the home shore. The campaign against Verdun was a dismal failure for Germany, especially in the moral effect produced; and the French have very recently again shown their ability to assume the offensive against their enemy in that quarter. Yet Germany has, on the whole, far surpassed her adversaries, with the exception of France, in ability on the battle field, and in the value of European territory thus far conquered; and if peace soon prevails, will have much more than her opponents to offer in trade, unless England can sell her grip upon the sea for a vast amount in peace negotiations. If Germany should restore the territory of Belgium and North-eastern France, and lose part of her colonies, and yet retain a pathway south-east to Constantinople, with more or less control in the Balkans and over Turkey, she would leave the war with much brighter prospects for a "place in the sun," and for world

dominion than she possessed at the beginning of the struggle.

England has thus far distinctly failed to meet natural expectations arising from her wealth, equipment, force of character, and historical prestige. Apart from her control of the seas, which must be admitted to be a great achievement, and one which may have a most important relation to the ending of the conflict, she has done comparatively little. There has been much lack of unity among her rulers; and the recent readjustment brings forward Lloyd George as the man of the hour, on whose shoulders tremendous issues now will rest. England has failed more than some less enlightened nations in this time of world-crisis to deal with the liquor traffic. Rapid changes may soon take place which will reveal the inaccuracy of any prognostication as to the final results, but the whole situation never seemed more likely to result in a drawn conflict than it does in the present hour. The Allies have distinctly prevented Germany from realizing her great aims in the war, but the present achievements of the former do not afford any assurance that they will ever really conquer their Teutonic foes.

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The biggest recent item of news from the warring nations is the proposal of Germany and her allies to

Germany Proposes Peace enter peace negotiations. This announcement on the eve of the season of good will and peace among men awakens a response in every heart. The world is weary of slaughter. The dripping sword of Mars has sickened the soul of men. In the note of the Teutonic allies addressed to hostile

governments the former say that their aims are not to shatter nor annihilate their adversaries; that in spite of consciousness of military and economic strength and readiness to continue the war until the bitter end, yet restrained by the desire to avoid further bloodshed and make an end to the atrocities of war, these four allied powers propose to enter into peace negotiations. The note asserts that the four allied powers have been obliged to take up arms to defend justice and the liberty of national evolution. The glorious deeds of their armies in no way altered their purpose. They have gained gigantic advantages over adversaries superior in numbers and war material. The last attack in the Balkans has been rapidly and victoriously overcome; and, among other things, the note asserts that if in spite of this offer of peace and reconciliation the struggle should continue, the four allied powers are resolved to continue to a victorious end, but they disclaim responsibility for this before humanity and history.

At the time of the present writing definite terms on which Germany is willing for peace are not known, but dispatches to the Germany embassy at Washington indicate that the general peace terms of the Berlin government may include the following: The evacuation of Belgium and of northern France; the security of Turkey in the possession of Constantinople; the establishment of independent kingdoms in Lithuania and Poland, the part of Poland held by Germany at the beginning of the war not to be included; and the untangling of the Balkan situation at the peace conference. Based upon information from their home governments Entente diplomats at Washington have interpreted

Germany's attitude to mean the restoration of Belgium, but with conditions that would practically leave it under German control and perhaps give the port of Antwerp to Germany; restoration of occupied portions of northern France, but with economic control which would guarantee to Germany supplies of iron and other raw materials from that source; domination of Mesopotamia by Germany and Austria; the awarding to Bulgaria of all of Serbia as far south as Nish; and the return to Germany of her African colonies, or an exchange of them for French colonies. This proposal of peace is significant for different reasons. Coming as this offer does so soon after her victorious campaign in Rumania it suggests that Germany must have staked much on that military venture in order to be in better position to demand favorable terms. The proposal also gives rise to the suspicion that Germany feels the war pressure more than she is inclined to admit, and that there may be a stronger desire among her people for the ending of the war than is known to the outside world. Also the offer for peace is a shrewd diplomatic move; for if it is not given proper consideration by the Allies, Germany will score a distinct advantage in the effect upon the neutral nations. She says she will "disclaim responsibility" for a continuance of the war, "before humanity and history."

It is said that there is little expectation in Germany that the peace proposals will result in a peace parley in the immediate future, but it is hoped that the German proffer may eventually lead to such a conference; and it appears that Germany is willing to consider any reply the Entente Allies make to the proposal of the Central powers.

It is thought by some that within a short time the way may be open for the Dutch government to invite the belligerents to a conference at the Hague. And even if the Allies are unwilling to enter upon any negotiations at the present time, the proposal of their enemies will draw from them a statement of their position on the subject of peace; and thus the way may be prepared for a more definite consideration of a settlement at a later date.



It is difficult to see, however, how England and her allies can even enter upon negotiations for peace, if Germany's position has been at all rightly interpreted. To do so

would be a practical acknowledgment of defeat. The Allies will, of course, make some public utterance in reply to the German note. It is thought that England's premier, Lloyd George, will reaffirm the declarations already made by Premier Asquith, namely, that Germany must give up the territory she has overrun; make recompense for the suffering she has caused; and give guarantees for the future, that shall remove the menace of militarism. Mr. Henderson, a member of the British War Council, without portfolio, has already said: "We, of all people, must not forget that Germany was prepared for peace with this country as late as August, 1914, but on what conditions? That we were prepared to betray France, and acquiesce in the violation of the neutrality of Belgium, which Germany, like ourselves, had on oath sworn to maintain. The people of this country are prepared to accept peace to-day as in August, 1914, provided that peace is both just and permanent. Indemnity

Is Peace Near?

for the past is not enough unless we have guarantees for the future, and guarantees for the future are not enough without reparation for all Belgium, France, Serbia, and Poland have suffered." The Duma of Russia has passed resolutions unanimously favoring a categorical refusal by the allied governments to enter, under present conditions, into any peace conditions whatever. The resolution says: "The Duma considers that a premature peace would not only be a brief period of calm, but would involve the danger of another bloody war and a renewal of the deplorable sacrifices by the people. It considers that a lasting peace will be possible only after a decisive victory over the military power of the enemy, and after definite renunciation by Germany of the aspiration which renders her responsible for the world war and for the horrors with which it has been accompanied."

For Germany to evacuate Belgium and northern France would be little concession, for it is a foregone conclusion that she must do this, unless the Allies are overwhelmingly defeated in the end; and if Germany shall retain any control, economic or otherwise, in these territories, she will be by that much the gainer over the position she occupied before the war. To leave Constantinople in the hands of Turkey would be to advance distinctly the interests of Germany in that region, in view of her partnership with Turkey during the war. To erect independent kingdoms in Lithuania and Poland will be not only in their interests, but also in those of Germany, who wants buffers erected between herself and Russia; and Germany may want some control in these proposed new kingdoms. To award part of Serbia to Bulgaria would be a high-handed

course in view of what heroic Serbia has suffered in the war. Then Germany wants to sit down at the council table and help untangle the Balkan situation by getting as much control there as possible. It may be that her demands, when made more definite, will be less sweeping than at present surmised; but her present attitude seems to indicate either that she does not want peace or that she underestimates the resources and determination of the Allies. They evidently do not want any peace but one which will secure much more than Germany and her friends are willing to concede. With a great many English soldiers yet in reserve, with her political conditions undergoing rearrangement under Lloyd George, and with France readjusting her military organization, and with progress in the war up to the present time far from satisfactory for them, the Allies are evidently not in the mood to talk of peace. The Brooklyn Eagle thus expresses its opinion as to the prospect:

The Allies of the entente will not accept the proposal. They will not negotiate now. They have suffered too much from German domination in the past, they have spent too much in blood and treasure in the great war, to make an agreement that would leave Belgium and the Balkans without adequate guarantees against aggression, that would ignore the claims of Russia, France and Italy, that would reestablish Germany in her old position as a constant menace to the peace of Europe. Not for such a peace are they recasting ministries and girding up their loins to fresh effort.

The Youth's Companion in one of its characteristically thoughtful editorials, written probably before Germany's proposal of peace remarks:

At the beginning of the third winter of war, there is no reason to believe that peace will come before the end of

next summer's campaign, if so soon. From time to time we hear of discussions in Europe concerning the desirability of peace, and laments over the terrible cost of the struggle, but the situation is not at present favorable to the immediate ending of hostilities. Germany, which has won what it chiefly desires in the east, and which holds plenty of territory in the west with which to bargain, would naturally be glad enough to conclude a peace to-day, even if it were not for the terrific strain that the war imposes on its resources; but the Allied governments, although their people must be weary of war, are in no mood to cry peace until they have at least equalized the score with Germany. If they should stop now, Germany would be in effect the victor; and the Allies, confident of their increasing strength, intend to fight the war to a finish.



The moral element in the war is not given the attention that it deserves, but it has many phases, and is the most important element in the situation.

Moral Side of the War God's hand is connected with the origin of the war; he has never lost control for a moment during its continuance; he is overruling in mysterious manner the events that are daily occurring; his own plans will in the end be carried out; and the war will cease on the day that God determines it shall end. Moreover, he does not violate the freedom of men and nations, and their activity and responsibility are to be taken into account in the consideration of all questions that arise. He is holding nations responsible. Let us not be censorious, but no nation involved in the war is innocent. Some of the nations at war are not responsible for its occurrence, and in the responsible nations there are multitudes of people who had nothing to do with bringing

it about, but no one of the nations involved is innocent in the sight of God. Suffering Belgium may be paying the penalty of Congo atrocities. France has much forgetfulness of God in her past history. England's hour of trial may be connected with the iniquitous opium traffic in China. Russia bears a burden of iniquity for her Siberian exile system, and Germany is paying a terrible price for her militarism. It is well at such a time as this to recall the words of Lincoln in his celebrated fast proclamation during the civil war: "Insomuch as we know that, by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment afflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?" Sir David Beattie, of the English navy, in a letter to the Society for the Propagation of Christian Knowledge, has said: "Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it. Improvement must come out of it. England remains to be taken out of the stupor or self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end." These are strong words, but they are most suggestive, and are all the more remarkable coming as they do from such a source. If nations and their rulers would learn the lessons taught

in this war, and would cry humbly and mightily to God, not for victory, but for pardon, light, and righteousness, the end of the conflict would speedily come.



The deportation of Belgians to Germany is one of the gravest mistakes which any warring nation that desires sympathy and approval
Belgian Deportation of neutral nations could make. It is a crime against Christian civilization.

The Military Governor of Belgium endeavors to defend the course of his country in this matter, asserting that the process of evacuation is being made as gentle as possible, and every attempt is being made to avoid injustice. Each case is investigated. Arrangements have been made so that the pay of the deported man goes back quickly to his family. The men are also allowed to bring their families with them. He also speaks of men being selected from lists of unemployed who have refused work offered them. Cardinal Mercier speaks somewhat differently as to the meaning of the deportation. As quoted in the Literary Digest he says: "Now, suddenly, parties begin to enter by force these peaceful homes, tearing youth from parent, husband from wife, father from children." Wives and mothers are kept back in their effort to follow and say farewell. The captives are herded in groups of ten or twenty and pushed into cars; and he asserts that the Germans have been enrolling not only the unemployed, but are also recruiting a great number of men who have never been out of work. Our own government has sent a protest in which it says that it has learned with the greatest concern and regret of the

policy of the German government to deport from Belgium a portion of the civilian population for the purpose of forcing them to labor in Germany, and is constrained to protest in a friendly spirit but most solemnly against this action, which is in contravention of all precedent and of those humane principles of international practice which have long been accepted and followed by civilized nations in their treatment of noncombatants in conquered territory. The New York American endeavors to take certain orators to task, who spoke at a recent indignation meeting, for their fervor in condemning Germany; and asserts that while it agrees that the deportation of Belgians is a violation of the spirit and letter of international law, what Germany has done to Belgian citizens Russia did more than a year ago to the people of East Prussia and of Galicia on a much larger scale and with atrocities of murder and outrage which are not charged against the German deporters even by their enemies. But should the American be accurate in this assertion, it does not follow that the Germans should be excused for the degree of inhumanity of which they are clearly guilty. The Youth's Companion which is not likely to take a partisan view of any subject remarks in this connection:

It may be true, as the Germans assert, that the Belgians who are deported will be better off in a material way when at work in Germany than they are in their own unfortunate country; but that is not the only aspect of the affair. It has been long since any civilized nation asserted the right to remove the citizens of an occupied country from their homes and to force them to labor for the benefit of their conquerors. The thing is repellent to the modern man's sense of justice and decency; it reminds him too strongly of the days when the vanquished be-

came the slave of the victor. Germany argues, no doubt, that its armies must be kept filled, whatever the neutral nations think about the means it takes to fill them; but neutral opinion is not a negligible thing, and it may finally have more to do with ending the war than the troops that the labor of the deported Belgians will add to the armies of the Kaiser.



General Leonard Wood of the United States army has recently prophesied that war is certainly coming for our country.

Danger of War for us Presumably he means that such a national experience is not far off.

The alarmist and the dreamer are both seriously at fault, and should be disregarded, but he who sees no danger in the present hour is blind to the plainest facts. Conditions exist that might easily draw us into the maelstrom of war. The interests of nations are so interwoven that our distance of three thousand miles from Europe affords no immunity. Our nation, with regard to some of the grave economic and humanitarian questions that arise, cannot, as a nation of power and influence in the world, be silent and inactive, and remain true to her own and other peoples. Our entrance, however, into the war, if such a sad event should take place, could hardly produce decisive results, no matter on which side our lot might be cast. Troops in sufficiently large numbers to augment considerably the forces on either side could not be transported so far; and our navy, efficient as it is, would find little opportunity for action in the present hour. Far better for ourselves, and also for the world, it will be in the present critical period, if we remain neutral on all questions where we can do so, if we maintain a

firm attitude in behalf of righteousness and humanitarianism, if we respond with our abundance to the needs of the sufferers abroad, if we stand ready to offer our best mediative services in the opportune hour for peace, and if we as a people pray earnestly and much for the establishment of a righteous peace in God's own good time. Following our recent day of national thanksgiving it would be peculiarly fitting, in view of the dangers that surround us, of our slowness in learning the great lessons which this war is intended to teach us, and of our strategic position and great influence in the world, for our President to call our people to observe a day of humiliation and prayer; in behalf of ourselves, that we may be spared the horrors of war; and in behalf of warring nations, that in obedience to the King of kings they may find peace.

In this connection it is helpful to recall the proclamation of President John Adams in the year 1799 for the observance, on the part of our citizens, throughout the United States of America, of a day of solemn humiliation, fasting, and prayer; that they abstain, as far as may be, from secular occupations, and devote the time to the sacred duties of religion, in public and in private; "that they call to mind our numerous offences against the most high God, confess them before him with the sincerest penitence, implore his pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that, through the grace of his Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to his righteous requisitions in time to come; that he would inter-

pose to arrest the progress of that impiety and licentiousness in principle and practice so offensive to himself and so ruinous to mankind; that he would make us deeply sensible that 'righteousness exalteth a nation, but sin is a reproach to any people;' that he would turn us from our transgressions and turn his displeasure from us; that he would withhold us from unreasonable discontent, from disunion, faction, sedition and insurrection; that he would preserve our country from the desolating sword; . . . that he would put an end to the effusion of human blood and the accumulation of human misery among the contending nations of the earth, by disposing them to justice, to equality, to benevolence, and to peace; and that he would extend the blessings of knowledge, of true liberty, and of pure and undefiled

religion throughout the world." These words, which read almost as if they had been written for the present moment in our history, are most suggestive of our present duty. It is an hour of national danger; and we are guilty of pride, self-satisfaction, and many other sins. It is an hour for earnest prayer on the part of the American people. It is also deeply significant that this proclamation of President Adams contains, what is so rarely found in national proclamations of the present day, a distinct recognition of the "Great Mediator and Redeemer." A national religious proclamation is not complete which does not acknowledge him who has been appointed King of nations; nor can prosperity and peace come without his blessing.

Editorials

SIGNIFICANCE OF THE RECENT ANNUAL MEETING

According to the charter of the National Reform Association the annual meeting must be held on the first Tuesday of December in the city of Pittsburgh. This annual meeting is for the transaction of the business of the Association and to hear reports from the Executive Committee and from the General Superintendent and others. It is the custom also to arrange a popular programme for the consideration of the various practical reforms and to present the Christian principles of civil government embodied in the organic law and in the life of

the nation as the only remedy for national ills and the only basis for national security and prosperity. Because the question of Mormonism is now occupying a large place in the mind of the public, because the women of the country have a special interest in the campaign against polygamy, and because they are organized in an association auxiliary to the National Reform Association for the special purpose of combating this monstrous evil, one session is given to this subject and placed in the hands of the women of the Anti-Mormon Crusade. These statements are made by way of explanation for the benefit of those who may not be in close touch with the National Reform Movement.

The outstanding features of the recent annual meeting, if carefully considered, especially if attention is given to the actual connection between the different parts of the programme, will make clear the nature, the purpose and the policy of this movement. In this practical age it is impossible to gain the attention of any considerable number of people for the consideration of what they regard as abstract truth or theological dogma. The practical value of the proposed Christian amendment is not at once apparent to the popular mind. It is regarded as belonging to the realm of abstract truth. There is an impression that the time was, before there were so many movements in behalf of practical reforms, when large audiences might be gathered to hear discussions of the proposed amendment. But even in those days it became evident that it was necessary to link up this movement with practical reforms. No one at all familiar with the history of the movement will think of calling this statement in question.

It is evident that not all proposed reforms can be properly considered in National Reform meetings. The principles and aims of the movement draw the boundary lines and determine what may and what may not be considered. While the Christianizing of the nation, involving the incorporation of the Christian amendment in the national constitution, is the goal which we are striving to reach, there are certain other reforms within the political realm that must be brought about if this amendment is to be of any practical value. Whatever within the political realm is inconsistent with the principles embodied in the amendment should be eliminated, and it is perfectly proper for the National Reform Association to

place such matters on its programme. Whatever these principles require by way of introducing things new into the political realm should also be given a place on this programme. Doubtless there are many evils in the land that should be abolished which are not of the distinctively political type. This association has never felt called upon to deal at length with such evils. Our field is so wide even when limited by the boundaries mentioned above that it is difficult to cover it all, and it would cripple the movement to attempt to take up additional work which may not be demanded by its principles and purposes.

In the light of these facts let us look at the programme of the recent meeting. The practical reforms which found a place on the programme were Sabbath reform, Christian Education, and the Anti-Polygamy amendment. It has been the practice of the association almost from the first to give attention to the first and second of these subjects. For many years this association was the only one that made the advocacy of the Bible in the public schools a special department of its work. Other associations now give attention to this important matter, the W. C. T. U. having added it in recent years to its numerous departments of work. There are associations which aim to secure a better observance of the Lord's day, and are doing efficient work, but it is impossible to have too many Christian people and associations of Christian people striving in behalf of these reforms. The National Reform Association has not felt called upon to eliminate these topics from its list of practical matters just because other associations are striving for these same reforms. It is needless to say that both these subjects were handled

in a very able manner by the speakers to whom they were assigned.

The practical measure to which the most attention was given was Mormonism. There are a few critics who think the National Reform Association is giving too much attention to this subject, and there are still fewer who think we ought not to consider it at all. The reason why we consider it at all will also show why we give it so large a place in our work. When Ex-Senator Frank J. Cannon came into our association very few people realized what a grip Mormonism had on our country. It was a revelation therefore when this man who knows more about the subject than most other people made it known that Mormonism had the country by the throat financially and was leaving no means unemployed to get it by the throat politically. There are many people even yet, after all that the men and women engaged in this campaign have revealed, who refuse to see any danger, will not believe even that Mormons still teach and practice polygamy, and regard these men and women as mere alarmists. Because of this apathy on the part of the people and because there is need of the agitation on the basis of the principles of national reform it seems absolutely necessary that this topic be given a prominent place on our programme. Because Mormonism is a real menace to our nation, claiming as it does to be the real kingdom of God empowered by the Almighty to rule over this and all other nations, and because there is now an anti-polygamy amendment to the national constitution pending in Congress, it seems wise at this particular juncture to give this matter special prominence. Moreover, this topic serves as well as any, and better

than some, to open up the discussion in behalf of the Christian amendment. Senator Cannon came into our Association because he saw that here is found the key to the whole situation; here is the true basis on which this question can be settled. This fact receives additional emphasis when it is remembered that the Mormons have a political philosophy of their own which makes the Mormon hierarchy the vicegerent of Christ on earth with the sole right to govern the nations till Christ comes again.

There was one address delivered at the recent meeting which set forth the fundamental principles of the National Reform movement and presented these principles as furnishing the one solid basis on which all practical reforms must rest. In this address it was also shown that it is absolutely necessary that these principles be embodied in the national constitution.

Finally, the closing address made it clear that it is only by the power of the Holy Spirit working with us that success can be possible. It was a most eloquent and powerful address. The entire program was admirable, logically planned and successfully carried out.



MORMON POLITICS

At the close of one of the sessions of the recent annual National Reform Conference there was an animated interview in the vestibule of the church between a Mormon priest and certain members of the National Reform Association. Among other things advanced against Mormonism was the charge that according to its political programme it is striving to gain political control of this country and even claims the right to rule all nations.

The Mormon priest denied that this was their teaching and aim, declared that no such doctrines are to be found in their standard works, and challenged any one to produce proof to the contrary. The proof was at hand at the next session, but the Mormon priest was not present. It is not implied however that he absented himself for fear of being confronted with this proof. For the benefit of the readers of this journal and in the hope that it may fall under the notice of the Mormon priest and probably some others of the same faith this proof is herewith submitted. It may be well to state first of all that no such proof is to be found in the Book of Mormon, or in the book known as the Doctrine and Covenants. The statements in these volumes in so far as they relate to political matters seem harmless enough. But there are other works which are just as authoritative in so far as the exposition of the Mormon faith is concerned. The exposition of Mormon doctrine for example by Mormon apostles and by the President of the Mormon body must be regarded as having equal authority with any other deliverances.

Our first witness is Parley P. Pratt, one of the early Mormon apostles and an accepted expounder of the Mormon faith. Let it be remembered that Mormonism is under a so-called priestly rule. There are two distinct orders of priesthood, namely, the Aaronic and the order of the Son of God. Mr. Pratt wrote a book entitled "Key to the Science of Theology." He says, "This priesthood, including that of the Aaronic, holds the keys of revelation, the oracles of God to men on earth, the power and right to give laws and commandments to individuals, churches, rulers, nations and the world, and

to appoint, ordain and establish constitutions of kingdoms, to appoint kings, presidents, governors, or judges, and to order or appoint them to their several holy callings. Also to instruct, warn, or approve them to the Lord."

"Men holding the keys of the priesthood and apostleship after the Order of the Son of God are high representatives or ambassadors to mankind. To receive them, to obtain their instruction, to feed or clothe or aid them is accounted the same in the final judgment as if it had been done to the Son of God in person." (page 70).

Orson Pratt, another expounder of Mormonism and occupying a high official position in the hierarchy, uses the following language: "The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God." (Orson Pratt's Works, p. 41).

This quotation will be better understood if it is remembered that Mormonism is meant by the kingdom of God. This quotation was embodied in the majority report in the Smoot case and had great weight in convincing the committee that Mormonism is a treasonable institution and is striving to gain political control.

Elder John Taylor who afterwards became President of the Mormon Church, in a discourse delivered August 30, 1857, said: "God has established

his kingdom. He has rolled back that cloud that has overspread the moral horizon of the world. He has opened the heavens, revealed the fulness of the everlasting gospel, organized this His kingdom according to the pattern that exists in the heavens, and He has placed certain keys, powers and oracles in our midst, and we are the people of God, we are His government. The priesthood upon the earth is the legitimate government of God, whether in heaven or on the earth." (Journal of Discourses, Vol. 5, p. 187).

Elder Wilford Woodruff, afterwards President of the Church, on April 6, 1862, spoke as follows: "This kingdom has got to raise up and take its stand in majesty, in strength, and power among the nations, and all that the Lord has promised will be realized. Our President has frequently told us that we shall not separate the temporal from the spiritual, but they must go hand in hand together. And so it is, and so we must act in reference to the building up of the church and kingdom of God." (Journal of Discourses, Vol. 6, p. 345).

On October 22, 1865 President Woodruff said: "The Lord has said that in the last days His kingdom shall not be taken from the earth nor given to another people, but that the kingdoms of this world should become the kingdom of God and His Christ. We have the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other revelations of God to this effect. Either this is the kingdom of God or it is not the kingdom of God. If it is not the kingdom of God, then we are like the rest of mankind. Our faith is vain, our works are vain, and we are in the same condition of ignorance with regard to the gospel and

purposes of God as the rest of the world. There are tens of thousands throughout these valleys who know that this is the kingdom of God. They know this by the revelation of Jesus Christ. It is not the testimony of another man that gives me the knowledge for myself. If I had not the testimony of truth for myself I would not be qualified to build up this kingdom. There is no man nor woman qualified to build up the kingdom of God if they have not the testimony of truth for themselves. I will say to this generation, Jews and Gentiles, believer and unbeliever, that this is the great kingdom spoken of by Daniel, the common cement of the Zion of our God, which every prophet has spoken of who has referred to the Zion in the last days. The Lord has sworn by himself because he could swear by no greater, that he will establish it in the latter days." (Journal of Discourses, Vol. II., p. 245).

The teaching of Brigham Young was always to the same effect. He was appointed to the governorship of Utah by President Filmore. With reference to this appointment Mr. Young said: "When Mr. Filmore appointed me governor of Utah I proclaimed openly that my priesthood should govern and control the office. I am of the same mind today." Referring afterwards to his candidacy for the office of governor he said, "Should I be elected governor of the state of Deseret, that office shall be sustained and controlled by the power of the eternal priesthood of the Son of God, or I shall walk the office under my feet." (Journal of Discourses, Vol. 10, p. 42).

Judge Andrews of the Third Judicial District gave the following decision in

a case that came before him some years ago. "The Mormon Church teaches:

First. That it is the actual and veritable kingdom of God on earth, not in its fulness, because Christ has not yet come to rule in person, but for the present He rules through the priesthood of the church who are his vicegerents on earth.

Second. This kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all affairs.

Third. That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

Fourth. That the doctrine of blood atonement is of God, and that under it certain sins, which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

Fifth. That Polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not.

Sixth. That the congress of the United States has no right under the constitution to pass any law in any manner interfering with the practices of the Mormon religion, and that the acts of congress against polygamy, and disfranchising those who practice it, are unwarrantable interferences with their religion."

It is impossible to read the authoritative statements quoted above and remain in doubt as to the genius of the Mormon religion. It is true that a new edition of the "Key to the Science of Theology," by Parley P. Pratt, was issued in 1915 in which the first part of the quotation given above is modi-

fied somewhat, but the meaning is the same. The change was made because of the rising indignation of the people against the Mormon hierarchy on account of the preposterous claim made and for the purpose of deceiving the unwary.



THE LOGICAL BASIS OF THE CHRISTIAN AMENDMENT.

The editor of this journal has received a communication from a subscriber who takes issue with us on the matter of the proposed amendment. A few sentences from his letter will reveal his attitude. He recognizes the good the Christian Statesman is doing in awaking the people to the dangers threatening our country from Mormonism, but declares his opposition to any crusade that aims to bring about a union of church and state. He charges it against us that our very appeal which we make against such union is in reality a plea for a union with Protestantism with its religious usages forced into the civic life of the country.

Proceeding further on this line he says, "I believe in Christian citizenship of the voluntary type but I am opposed to the union of state and Protestant church which brings compulsion on citizens of other faiths in the same way that I am opposed to the union with any other church. As I understand the meaning of the separation of church and state it means a secular state and a non-political church, where the state is silent on all matters of religion and the church is silent on all matters of state. This I believe to be the 'Middle of the Road' policy which gives no one just cause for grievance and is the only one which a fair-minded

individual can feel justified in espousing."

Since the attitude of this writer is rather common, and since there may be other readers of this journal who believe as he does it may well furnish a theme for discussion in our editorial columns.

Let us begin with his definition of the separation of church and state. To say the least this is not the definition furnished by history. That term has always been employed by discriminating writers to describe a condition in which some particular ecclesiastical body called a church is known as the state church. Such union has two distinct forms. In the first form the church is the superior body and controls the state. This is the theory of the Roman Catholic hierarchy and also of Mormonism. In the second form the state is superior and the church is regarded as a department of the state. This is the theory in Russia, England and some other countries. Without the organic connection of a real church with a real state there is no union of church and state. What our correspondent means is that he is opposed to all connection between religion and the state. Without entering into any argument with him as to his right to hold as he does, we maintain that he is not in harmony with the history, practice and principles of the American republic. There never has been a complete separation of religion from the state in this country. This is shown by the administration of the oath in the name of God, by the acknowledgments of God in our forty-eight state constitutions, by the appointment of chaplains for congress, state legislatures, penal and reformatory institutions, the furnishing of Bibles for the inmates of prisons, the appoint-

ment of annual thanksgiving days, laws based on the decalogue in behalf of the weekly rest day, the marriage relation and for the suppression of crime, and numerous other customs and usages.

Not only is the theory of our friend contrary to the practice of our country, but it is an impossible theory. It is certain that the fathers of this republic never dreamed of adopting so complete a secular programme as this correspondent advocates. One reason is because they knew it to be impossible. So long as human beings remain anything like normal they will remain religious. So long as they are religious they will feel morally bound to carry their religious convictions with them into politics in so far as they touch political action. The only way to separate religion completely from political life is to make men completely non-religious.

But this is not getting quite down to the root of the matter. It is not a mere question of individuals acting according to their religious convictions in the sphere of politics. It is rather a question of state religion. Our contention is that there is such a thing as state religion, and it cannot be separated from the state and have any state left. Civil government is of God. Its authority is delegated by God through the people. Apart from this delegation of authority there is no right on the part of any number of men to set up government and rule over their fellows. National irreligion is a synonym for anarchy. One chief reason for the vast amount of disorder, violence and crime is the fact that men are trying to carry on civil government on that secular theory which ignores God and his law in civil affairs. Religion cannot be wholly banished

from the sphere of the state because nations exist within the sphere of God's moral government. They are not governed like the winds, the earthquakes, the waves of the sea, or the heavenly bodies. They are subject to God's moral law. If this idea is banished from national life we may look for another deluge either of water or fire.

Again, religion cannot be wholly banished from the sphere of political life because God reigns over nations by Jesus Christ. It is perilous for men to forget or ignore this fact. They may banish it from their minds and ignore it in their political councils. But this does not banish Christ from his throne, and so long as he is on the throne he persists in standing in the midst of lawmakers, judges and executive officers and passing judgment on their political deeds.

What then is the proper attitude of all fairminded people who are conscious of the evil results of union of church and state and are equally aware of the disastrous results of making the state atheistic? The so-called "Middle of the Road" policy advocated by our correspondent turns out to be a very extreme one-sided policy, as much so as the union of church and state itself. It is a road that leads directly into national atheism and national ruin. The true policy is plainly indicated by the preceding discussion. With the religious faith of individuals the state has nothing to do. It may not prescribe church creeds or forms of worship for the church. If this is not what men mean when they say that the state should have nothing to do with religion it is what they ought to mean. But all such expressions are misleading and erroneous. As al-

ready shown the state cannot let religion entirely alone since there is such a thing as national religion. What then must the state do with the principles of national religion which it cannot let alone? Evidently it ought to take up these principles and seek to have them permeate the entire national life. It ought to embody them in its framework of government and regulate its affairs accordingly. National welfare depends upon national religion consistently acknowledged and practiced. Nor is it quite accurate to describe this as a union of the state and Protestantism. According to the historic usage of the word, Protestantism is set over against Roman Catholicism. But Bishop Spalding of Peoria, Illinois, a prominent Roman Catholic churchman, wrote an article in favor of religious acknowledgments by the state in reply to the attack of Robert G. Ingersoll on what he was pleased to call "God in the Constitution."

Moreover, when the errors of Roman Catholicism are cleared away we find underlying them all the principles of national religion which we advocate. The thing that is distinctively Roman Catholic is the theory that the Papal Hierarchy is the medium through which all religious acts demanded by the principles of national religion should be performed. This is well illustrated by the Catholic attitude toward religious instruction in the public schools. They believe in Christian education. They deny that there is any education worth while that is not Christian. They are most bitterly opposed to secular schools. They are opposed to any system of education not controlled by the church, by which they mean the Roman Catholic church. The more secular the state is made the wider the door for the entrance of

Roman Catholic forces to gain control. The programme of our correspondent furnishes Roman Catholics with their most coveted opportunity for introducing their own programme for bringing the state under the rule of

the papacy. The one safe path for our nation is to propagate the principles of national religion, embody them in the nation's organic law, and regulate all our institutions and customs thereby.

Special Articles

THE DYNAMIC OF THE NATIONAL REFORM MOVEMENT

John F. Carson, LL.D.

The Dynamic of the National Reform Movement is the same as that of any other movement that has for its purpose the glory of God in the salvation of men and in the redemption of society. That Dynamic is the presence and potency of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Whether, as individuals or as an association of individuals, we fulfil our mission or fail to fulfil it depends upon our relationship to the Divine Spirit or our want of that relationship. In the Divine Spirit is the power and it is our part to get into and to keep ourselves in fellowship with that power.

God's method in the spiritual realm does not differ in any essential feature from His method in the natural realm. Every existing thing fulfils its end by getting into range with those forces that make possible its realization.

It is not otherwise with man. It is his business to put himself in range with the force that will carry him onward to his best realization. No man is power in and of himself. The only way that any of us, or any association of us, can be a power is to get on the working side of that which is power. The essential thing is that we ascend the green slopes of the Lord's hill and abide on its summit, until we come into vital touch with the unseen presence and the illimitable power of the Eternal God. Then will we be faithful in proclaiming His truth, fearless in announcing His judgments and fervent in pressing His program.

And these, as I pass to another phase of my subject, are the things that this age needs.

I attempt no characterization of our age. The strange and startling conditions through which we are passing baffle thought and challenge attention and action. There is a sigh in the air and not much of song. And not in Europe only. There is not a nation but is involved in the world confusion that finds its most acute and savage expression in the battle-field of Europe. The Asiatic continent is seething with unrest. There, age-old traditions are being abandoned and the people are blindly feeling their way to a new order. America was never more prosperous, but never more uncertain. The forces

of the industrial world are on a war footing. In the presence of the facts of the advancement of wages, the shortening of the hours of labor and the improvement of working conditions the fact arrests attention that in the first six months of the year 1916 there were 1,719 strikes, or 326 more than the total number of strikes during the calendar year of 1915.

Students of the general condition of our life tell us that the moral screws of our age are loose: that faith is not robust; that we do not believe so surely nor act so positively as our fathers did. I am not bringing this indictment against our age or land. I am quoting what men are saying, and quoting them in order that their sayings may challenge our thought and conscience.

None will question the statement that there is much in the temper of our land that is not friendly to the formation of rugged character. The spirit of the age is not Spartan. Its tone fosters negativeness in character. It is favorable to the rearing of men who hold lightly what the Puritans held firmly; who laugh at what Joseph fled from and who do not value what Daniel stood for; men who have no deep convictions, no sharply defined views, no ardent enthusiasms—who grow warm over nothing except money-getting or sport. Lax views are in fashion. Young men and maidens return from college with false views of the Word of God and too often with their father's God an open question in their souls—the victims of the vaporings of half-baked philosophers. The worst of it, the pity of it, is that this limp, passionless, saltless character is aimed at. It is the fashionable type. It is commended by aesthetic circles.

It was a banker, none other than President Lynch of the American Bankers' Association, who said the other day at the Bankers' Convention in Kansas City, "As a nation we have grown rich, and have grown fat, and have grown soft." "Have grown soft"—that is a hard-headed business man's conception of up-to-date character.

The wealth, the power, the commercial and industrial supremacy of the nation are matters of slight importance compared with the quality of America's manhood and womanhood and its contribution to moral progress. All our material greatness is a vain show "unless at the root of it all there lies the fear of God, the love of virtue, the dedication to righteousness and justice—those profound spiritualities which redeem life from trivialities and baseness, which evoke its noblest heroisms and crown our mortal years with immortal glory."

The appeal of the times is most insistent and never have there come to men a vocation so splendid, an opportunity so stupendous and an obligation so commanding as those that come to the Christian people of America. It is an appeal for the upbuilding of American life in righteousness and honesty and in the fear of God. Not by might, not by power; not by the splendors of social display, not by the marvels of industrial development, not by the attainment of commercial supremacy—not by any of these things can America be made strong and great. The divine passion for righteousness must dominate the social order, uprooting injustice and greed and hatred out of trade and labor and politics and international relations.

This is the hour of the opportunity of the National Reform Association. I know of no association that is better fitted to lead the thought and action of American Christians than this association. It has back of it a history replete with fine achievements; it has a leadership of broad-minded and spiritual men; it is inter-denominational, welcoming to its fellowship the Christian folk of every name who put the crown upon the brow of Jesus; it is broad in its program, including every form of moral reform that challenges the interest of Christian men; it is nation-wide in the scope of its work and it is in warm sympathy with and is unwaveringly loyal to historic Americanism—an Americanism that is the outgrowth of the distinctive Christian features of our institutions.

The obligation is broad and binding to keep America true to such Christian features as are in her institutions—a free church, an open Bible in church and school, a sacred Sabbath and a Christian morality. Our fathers built their political and social structure about such institutions. Confident that they would hold the state true and strong, the gates of the new nation were thrown open to welcome all that were likeminded. Hither the tribes of men came that they might enjoy the fulness of life in the large dignity of a free citizenship. If that citizenship shall continue to be worth while these Christian features must be maintained. Welcome the people of every land to American citizenship, but on one condition—that they shall maintain that citizenship on the lines of its historic development. We have become very broad, very tolerant, very gracious toward these who do not share our zeal for the Christian features of American institutions, and some are taking advantage of that tolerance and grace to demand the abolition of our distinctively Christian features and to demand it in the name of their new-gotten citizenship. The people who clamor for the overthrow of the Christian features of our institutions are people who cannot be counted on to defend the life of the Republic.

The world call to America is an appeal to fidelity to the inherent principles of our national life in order that the working out of these principles in a larger way may benefit mankind.

The supreme need of America is religion, a religion, first of all, that will lead the people into allegiance to the sovereign God. Amid the clashing voices and the clanging armament of this strange and confusing age there is not a message that is more needed than that of the sovereignty of God. The main conflict of this generation is that which we have to wage for an abiding and spiritual center for our civilization. The successful issue of this conflict turns upon our acceptance and obedience to the sovereign will of God. If God be not vitally apprehended as the center and controlling presence of all existence, if His will be not recognized as the supreme and absolute law of life, sin will rear its unaffrighted front and evil will possess the highways of the King.

Through a supreme allegiance to God our American life will take on a new spirit and our American institutions a new power. Law shall be obeyed. Liberty shall bless and not curse man. Industry shall dwell a fruitful vine.

In peace each man shall dwell under his own vine and fig tree. Open shall be all the paths to the school-house, and beautiful, also, shall be the threshold of library, lecture-hall and church.

Second, America needs a religion that will put emphasis upon the supremacy of the Word of God. Not the individual's pleasure, not society's whim must determine policy and guide action, but the law of God. This is the charter of our liberties.

It was the open Bible reverently believed and fearlessly proclaimed that broke the fetters of spiritual despotism in Germany, in the valleys of the Piedmont, in the cities and on the plains of France, among the dunes and canals of the Netherlands, amid the hills and glens of Scotland. It is an open Bible that will keep alive in man's soul the consciousness of God and in a nation's life such a conscience as will make possible just laws and their faithful administration. I plead for a larger place for the Bible in our American life; in our homes, our churches, our schools, our legislatures. Give us the Bible enthroned in our halls of legislation, and the unholy divorce laws, which stain our statutes, will be abrogated, the Sabbath will be protected, the cunningly devised and iniquitous laws that create privileges for the few at the expense of the many will be annulled; give us the Bible enthroned in our legislative halls and that beetle-browed hag, the twin sister of licentiousness and vice, called Mormonism, will be driven out of Utah and Idaho and Arizona and other states; give us the Bible in our legislation and the saloon, with all its output of gnawing grief and quivering heart-strings, its overflowing cup of woe pressed to the lips of broken-hearted wives and mothers, the trembling fear and pathetic helplessness of terrorized and impoverished children, the tragedy of lost souls consumed in the blue flame of alcohol—give us the Bible enthroned in our legislation and this monster iniquity, this menace to civilization, will be everywhere and forever abolished and prohibited.

Third, America needs a religion that will quicken a new zeal in the propagation of the gospel of Christ. Millions and tens of millions throughout the world are wondering about our boasted civilization and about the Christianity that, it was said, made it possible. If the civilization we had was Christian, then Christianity has gone down with it. But our civilization had only the veneer of Christianity. In certain aspects and spots and streaks it was Christian. When we compare certain vocations, institutions and realms of our civilization with their corresponding equivalents in pre-Christian ages and in non-Christian lands, our civilization appears to be Christian. It stands the test of comparison with other civilizations. But when we look at certain other vast regions of our common life, we find that they are practically heathen and pagan, untouched by the mind or spirit of Christ, in open and unashamed rebellion against the plain will of God. Our civilization has accepted and incorporated some of the outward products of Christianity, but has never adopted the inner principle of loyalty to Jesus Christ. Its guiding motive is self-interest. The end for which humanity labored was personal aggrandizement and pleasure. The ideals of national life were not Christian. In all our nations,

in America as well as in Europe, "among the diplomats of democracy as well as in the dynasties of despotism, the ideas that were current through the last century were the false ideas of national greatness, the brute-force ideas of national power, the perverted ideas of national honor." In these vast regions of our life another sovereignty and another allegiance than those of Christ were acknowledged.

The upheaval of today does not militate against the gospel of the Son of God, but only appeals, in a louder voice than was ever before heard, for that gospel. In the clamor and confusion of the world-crisis one call strikes with the note of hope. That call is, "Back to Christ." When this great war broke upon the people of Europe, the cry went up: "Christianity has failed." Some one has said: "The tone of that cry sometimes was of exultation, sometimes of despair, sometimes of sad surprise. As month by month passed and the war tragedy deepened and darkened the cry of the beginning became an earnest question: 'Has Christianity failed?'" Now, as the clouds hang heavier, as sorrow deepens, as one by one all other hopes vanish and all other schemes break down, the heart of humanity rises to a higher key and utters an urgent note of hope, "Back to Christ." The salvation of civilization lies in the enthronement of Christ. The only program which can meet all the alarming facts of the present world situation is the world-wide sway of the gospel of Jesus Christ and the supremacy of the spirit of Christ in the hearts of the people and in the councils of nations. This creates the critical and urgent opportunity of the church. Moments big with crisis are upon the church. She must be alert and courageous. The vital appeal of present-day conditions must strike her inmost heart. She must move forward in the fearless temper of fervent conviction and assurance.

We need have no anxiety about the triumph of Christ. We need not imagine for a single moment, in all the feverishness of this neurotic age, that Christianity is going to fail. The victory will be given unto Him. He is God's King.

God cannot be overthrown by His own order. Brutality may rage and pride imagine a vain thing, but no catastrophe can halt the surging march of Jesus Christ toward the appointed goal.

This is the vision that the world needs. The duty of the church is clear and imperative. The failures, follies and crimes of the nations present the church with the greatest opportunity it has had in its entire history. Christian men and women must summon themselves to a new loyalty to Jesus Christ, to a new confidence in the teaching of Jesus. They must combine and organize and make the principles of Christ more dominant in every realm of practical life.

The duty of the hour demands a new emphasis upon the fact of the kingship of Jesus Christ. We have become very broad, very tolerant. We often forget that we are living in the years of our Lord. Unto Him all dominion has been pledged, yet where are the nations that own His Lordship and bow in fealty to it? Not one. It is a startling thing that when one thinks of it that there is not a distinctively Christian nation in the world, not one that

recognizes the kingly authority of Jesus Christ. Even America omits His name from every state paper, as if respect for men's opinions and feelings were finer virtues than reverence and loyalty to the Saviour-King.

Through all the dark years of secession and covenant, Scotland sealed for the world, with the blood of her martyrs, the oath of her testimony to the headship of Christ over the nations of the world. And when, in this twentieth century, the church catches the radiant vision of the kingship of Christ the church will see, and will make the nations see the Divine plan—the gathering “together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.” Long ago Isaiah was fascinated with this vision. The prophet swept a wide horizon and saw all nations brought into a unity effected by faith in and loyalty to the Messiah. Paul cherished the same hope and was carried away by the splendid vision—the unity of all nations realized in the kingship of Christ. St. John gathered together the scattered elements of this noble prophecy and pointed out that its final accomplishment will be realized in the Messianic age when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

The most practical thing that men can do is to labor and pray that the nation may be brought into allegiance to the King. Then and then only will the disorders of the world be dissolved. Only when the Prince of Peace is enthroned will peace reign in all the world. The money of our millionaires, the genius of our statesmen, the high and well matured plans of the friends of peace, the armament of nations can never secure peace. Only when Jesus is enthroned will there be righteousness and peace. You recall reading the incident. Utter confusion covered the nation. Expedient after expedient was adopted in the hope of establishing order. In the presence of the utter failure of all expedients, one appeared and chided the people because none had thought of the exiled king and his challenge rang throughout the land, “Bring back the king.” That is the challenge that the tossings of our times and the torn heart of humanity unconsciously rings out today, “Bring back the King.”

Ascend thy throne, O Christ, the anointed of God. “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.”

“My heart brings forth a goodly thing
The words that I indite concern the King.”

Brooklyn, N. Y.

From the Scriptures, which alone reveal the relation of nations to Jesus Christ, we learn that He is not only their Prophet and Priest but also their King. The very titles given Him in Holy Writ are proof of this. He is called “Governor among the nations,” “Great King over all the earth,” “Prince of the kings of the earth,” “King of kings and Lord of lords.”

THE LINCOLN HIGHWAY TO A NEW AMERICA

Ira Landrith, LL.D.

This article is essentially a plea for Christian Citizenship and an appeal for the national annihilation of the liquor traffic as a necessary means to our country's self-respect. That this theme may mislead nobody I declare that though I am an ardent advocate of good roads I shall not sing the praises of the much heralded transcontinental highway that bears the name of the greatest American. I am undertaking instead to point the way along another trail that leads from every citizen's door to the nation's highest weal, and that should be trod from end to end by every patriot—"The Lincoln Highway to a New America," an America that is indeed and not merely on paper "the land of the free and the home of the brave;" an America in which the welfare of all the people is the concern of government, and in which the right of life, liberty and the pursuit of happiness is not only recognized but safeguarded and universally insured to every child born under the beneficent shadow of our flag. Such an America was in the tragically interrupted dream of Abraham Lincoln and many another patriot when statesmanship was in flower, and before great offices were in the short reach of time-serving politicians—if indeed we have not created an atmosphere of greed and unscrupulous graft and easy political virtue in this republic in which it is impossible for real statesmen to succeed, to breed a generation of the Lincolnian mould.

I am not writing to glorify the name of Lincoln. Making all the allowances to which our hero-worshiping age is

entitled, Lincoln still deserves his place in history as the greatest American, and therefore the greatest American president. But if we are to be worthy of our goodly heritage; fit for the gaze of that cloud of witnesses who, having won for us this republic, preserved and perfected it in the name of the God of love and liberty, we must enter and dwell due time in all of these 'Inns' along "The Lincoln Highway to a New America:" 'Information', 'Integrity,' 'Industry,' 'Independence,' 'Intrepidity,' and 'Indefatigability'.

Speaking to each of these questions I urge that of all men the Christian citizen is under greatest obligation to know what is going on, to use aright his own vote and influence, to strive unselfishly and tirelessly to get others to do their political duty, to vote and work with rectitude and not partisanship as his impulse, to be an unafraid fighter for civic righteousness and against wrong-doing and wrong-doers, and to keep everlastingly at it. "That way and that way only lies the goal of true citizenship, the glory of a new America."

The task of upright citizenship, to clean up America and keep it clean, to wrest republican government from unworthy hands, and to destroy great national evils, the saloon being chief because parentally responsible for so many more,—is at once very difficult and dangerous, but an easily overestimated enterprise. It will be hard because ill-gotten gain is in the trenches of the enemy; it will be dangerous because the foe is desperate and conscienceless; but it will be a winning fight because evil is inherently weak and conscience still makes cowards of even criminals; and because

"Tho' fierce the fiends may fight
And long may the angels hide,
We know that the truth and the right
Have the universe on their side."

On this militant highway to a new America, graft and gambling, white slavery and liquor activity in politics, bribery and boodle, organized greed and the exploitation of public office as the chattel of the interests and perquisite of private privilege, must all die and be buried beneath the ballots of men and women who vote to put humanity first, thus insuring the good of America and the weal of the world.

In this crusade, braggart and cowardly vice will bluster; and the feebler friends of good will desert and the more timid will be silenced, by his noisome menacings. Imperilled greed will breathe out threatenings and slaughter. Licensed and legally petted sin will fight to the last entrenchment, charging all its own crimes against triumphant truth, and accusing every enemy with the selfishness which was its own native air and foul vital breath. Only conscious moral vulnerability need flee from this pitiless and unscrupulous publicity. But the ethical neutrals will continue to watch the conflict from safe ambush, ready as usual to take sides with the conquerors after the danger is past. Meanwhile victory would come on fleet wing in spite of all these hindrances could our leaders agree never again to magnify differences of opinion about methods to the proportions of principles over which to engage in fratricidal strife. Even so, right will yet be on the throne and wrong on the scaffold, because both God and undespairing good are omnipotent.

But this all means that Christians must go into politics; and Christians

ought to keep out of politics, whines some weakling churchman, hobbling along the line of least resistance, which is never the straight and narrow way. Christ did not say it. He came to destroy the works of the devil even in politics. He died to save men and cities and the whole sinning world. He still lives that every one of the children of men may have a fair chance and a square deal. Living in a despotism, he was not a nihilist nor a suicidal anarchist, attempting by illegal means to overthrow the prevailing order. Who believes that in a land where the ballot is the scepter of every citizen's royalty, he would counsel his followers to stay at home on election day, thereby delegating to wrong-doers all the kingly power of the state?

But surely preachers ought to keep out of politics, the puny pulpiteer declares in self defense of his own cowardly dumbness. Who says so? The liquor dealer agrees with you; so does the brewer's lawyer, and the press of the 'trade'. Likewise joins in this chorus against 'political preachers' every political boss whose campaign funds are supplied by violators of the Decalog and every newspaper that lives off the spoils furnished by vice through the advertising manager's office. So does Satan whose only plea to the pulpit has ever been merely, "Let us alone." On moral issues in politics the preacher ought to be the first man to express himself and not the last to come by freight. And in modern politics most issues are moral. A clerical garb must never be used to cloak cowardice, for he who has God with him here and who expects to live eternally with God hereafter has no right to the doubtful luxury of a white feather.

But if a Christian profession of the minister's office should not disqualify the voter, it is only the bad man who ought to keep out of politics, and all good men ought to get in. Surely the upright ought not to be guilty of the treason of political ignorance. The easy charge has been made for generations that Christians in general and preachers in particular 'know nothing about politics.' Yet preachers are our specialists in morals, our experts in right and wrong, and they have no right to rest under the impeachment of clerical imbecility. It is a slander.

But though the so-called good citizen may be better informed about the virtues and menaces of the republic, and though he is himself above purchase and could not commit capital crime, such as buying the suffrage of another, our country's greatest peril is not the political activity of bad men but the political indolence of the otherwise upright. Bribery is bribery whether the price paid be money in hand, the promise of appointment to a postoffice, or the price of a day's labor saved by working right on throughout election day. There are vastly more good citizens than bad ones in this nation, and the good could do what they would if they would do what they could. Every moral election that is ever lost nowadays owes the defeat, not to the wrong-minded who vote but to the right minded who do not vote, and who are themselves wrong-minded in this particular. The man who can vote and won't vote ought to let his wife vote. Somebody ought to take care of the fruit of the birth chamber by means of the ballot-box. When shall we be wise enough to treat inexcusable absence from the polling booth as a misdemeanor, punishable by temporary, and in

flagrant cases of repeated violation, by permanent disfranchisement? Nor is a good man's duty done when he votes right himself. The emphasis should be placed on the second word, not on the fourth, in the scriptural assurance, "There **remaineth** a rest to the people of God." They have precious little time to rest here, none on election day!

No man ought to **belong** to a political party—he should merely be a member of it. He can then be true to it by leaving it when it goes wrong, thereby compelling it to get right and stay right. It is better far to be right than regular. "My party right or wrong" is the creed of treason. "My party right, not wrong" is the soul of patriotism. Otherwise partisanship is an ill. The liquor traffic votes as it prays; why should not we? It is neither Democratic nor Republican, save as one or the other of these parties serve its interests. Only good men are avowedly "loyal" to their parties—happily an increasing number of them now also scratch the ticket clean of the enemies of their "business", the well-being of society.

When the number of these shall hold the balance of power, when they refuse to grow weary in well doing, we shall have a "New America."

Boston, Mass.



That righteousness may prevail in civil and political life, it is not absolutely essential that there shall be an actual numerical majority of Christian citizens, only that there shall be a preponderous majority of such—a majority sufficient to **hold the balance of power**, with deep-seated convictions and always having the courage of their conviction. Such citizens are the hope of any community or commonwealth.

THE SABBATH VITAL TO NATIONAL WELFARE

H. L. Bowlby, Ph.D.

Christian citizenship and the Christian Sabbath must walk hand in hand. Justice Brewer, of the United States Supreme Court, handed down an opinion of that learned bench in 1892, that "This is a Christian Nation." It has also been well said that "the Lord's Day and Christianity stand or fall together," while Justice McLean of the Supreme Court has declared, "Where there is no Christian Sabbath there is no Christian morality, and without this our free institutions cannot long be sustained."

It should be readily seen that the Sabbath is vital to a vibrant and vigorous Christian citizenship, and the trampling of this sacred institution under foot means the disintegration and eventual destruction of a civilization and citizenship we boast as Christian. We are today face to face with two outstanding facts: Sabbath desecration is as popular today as Sabbath observance was in the days of our fathers. The churches must solve the problem of Sabbath desecration, or the forces of Sabbath desecration will dissolve many of our churches. Already we are trying to roll back this mighty tide with the futile bulrushes of occasional "Go-to-Church Sundays." These are good things, but they do not go to the heart of the non-church going problem, and the question of Sabbath observance.

And with how little respect are Sunday laws treated today! These safeguards, pronounced by our highest courts as "part of the common law of the land," are looked upon as out of date, or as interfering with one's "per-

sonal liberty," or lust for gain on Sunday, and are violated with appalling impunity. This attitude toward the Sunday statutes of our States leads naturally and logically to disrespect and violation of other laws and to the chasm of anarchy. We have a letter recently received from former President William H. Taft in which he states that one of the gravest perils of the American people today is lack of respect for law. Fearfully true is this regarding our Sunday laws in nearly every State in the Union.

The open Sunday saloon, theatre, dance hall, motion picture houses, places of business (fifty-seven varieties) the ever-present Sunday newspaper, sports of divers kinds—these bear witness to prevailing conditions. Add to the fact that over four million toilers are at work every Sunday, and you have a tremendous problem which must be solved before you have a citizenship meriting the name Christian. It takes more than churches and preaching to make Christian citizenship. It takes the practice of the fundamental principles of Christianity to provide the proper credentials. Just now we need such principles expanded, emphasized and practiced as never before. It is our opinion that great evangelists like "Billy" Sunday, Biederwolf, Chapman, Oliver and Anderson, could do nothing that would strengthen and make more comprehensive and permanent the results of their campaigns than hammering into their meetings a series of sermons on Sabbath observance and the weekly rest day. New converts and revived church members more frequently fail at the point of Sabbath observance than any other and failure here means failure of true Christian citizenship.

New York, N. Y.

IS SPEEDY PEACE DESIRABLE?

Henry Collin Minton, LL.D.

Many answers will come, many reasons will be advanced and many explanations and qualifications will be given; but from the standpoint of the Christian man there is but one answer. I once heard a well known American preacher say that he would not pray for an early conclusion of the war because God knows his own plans best and he did not think it wise for him to meddle or interfere with the plans of the Almighty. Altogether apart from his complacent assumption that his interference might embarrass the plans of Providence, it is plain upon a little reflection that that sort of reasoning silences the voice of all prayer that asks for anything. If war is hell—and the world never realized before how true Sherman's words were—then surely we are warranted in asking God to stop the war and stay the ravages of hell.

Two years ago last September I heard a great preacher in London say that he almost hesitated to pray for the victory of the British forces, because it might possibly be that the British side was, as God saw it, the wrong side. Of course, we should submit all our requests to the revision of God's wisdom and will. When we pray for victory for the Kaiser or for the Czar, we should assume that the victory which we pray for would be in line with the Kingdom for whose coming we are taught to pray. If we are willing to die on the battlefield for our cause, surely we should be willing to ask God's blessing on it. The North believed that fighting for the Union in 1861-65 was fighting for freedom and for the right and it was a poor patriot

or a poor soldier who could not ask God to give victory to his side.

To-day in Europe, what makes the war so terrible is the fact that, without question, whatever else they are fighting for, thousands of good men on opposite sides believe that they are fighting for the right, for human betterment, and for the Kingdom of God.

The statesman has his point of view and the tradesman, the political economist, the diplomat and the military strategist; but beyond them all we are bound to agree that the sooner the war ends the better. Don't say it will require time to bring about conditions ripe for peace. Don't say we want no mere truce, but only peace that will endure. Don't say God can't bring about a real genuine lasting peace, till more millions of money are wasted and more thousands of human lives poured out. Nobody knows what is needed before peace may come. Hungary's greatest statesman spoke less than a fortnight ago of the "futility" of continuing the war. We believe that every belligerent country is today heartily sick and tired of the whole terrible and bloody business, but they are all too proud to take the initiative in saying so. The heroes in fighting are cowards when it comes to the greater tasks of peace. We profoundly believe that in God's sight and in the sight of good men there never was at the beginning any real and sufficient cause for this war. It was born of pride and jealousy and stubbornness and hate and has never grown away from the spirit that gave it birth.

Not one man in a thousand in the trenches knows exactly what he is fighting for. War is sometimes God's way of bringing in a larger and truer

peace, but the man who fights the invader and fells the aggressor realizes perfectly well that it is insolent folly and crime and cruelty that has made to him the call to arms the call of God. No war was ever justified that was not waged on a moral issue, and that did not aim to maintain the Right of God, which is always the basis of the rights of men.

But why must this cruelty go on? The cynic certainly has his innings today. "What fools these mortals be." Europe is a mad menagerie of unchained wild beasts. If Europe is Christian today then the cynic will be inclined to say "Save us from that kind of Christianity." Goethe is said never to have believed in God after the great Lisbon earthquake. This terrible world-war leaves the Lisbon earthquake far behind. This war is not Christian, but anti-Christian, un-Christian. It is a deluge of hate, not a baptism of love.

The cruelties of nature pale before the fratricidal cruelties of men. "Man's inhumanity to man makes countless thousands mourn."

This war may end as suddenly and as unexpectedly as it began. No man is wise enough to predict the day or the manner or the means of its ending. A proud nation will fall in its tracks of sheer exhaustion before it will extend the friendly hand of peace to its enemy. Reason is dethroned and mad maniacs heed no voice but that of stubborn and hellish hate. Every suggestion of sound reason is for peace at once. What incalculable sums of money are being wasted and worse than wasted!

The Mechanics and Metals National Bank of New York City tells us that three years of this war will cost seventy-five billion dollars—twenty-

five thousand million a year. These are exclusively direct war expenditures. This would be two billion and eighty-three million dollars a month, about seventy million dollars a day; carrying this out it would be nearly three million dollars an hour; fifty thousand dollars a minute and eight or nine hundred dollars a second. This amounts to more than seven times the entire deposits in the seven thousand national banks of this country. It would cut more than two hundred Panama canals. It would furnish school and teacher for every living child on the face of the earth. What a vast world-waste! If Goethe could not believe in a God who permitted a great earthquake, what shall we say of such a stupendous calamity which only the hand and heart of man have brought on the human race!

This is saying nothing about the mental and moral woes of the war. It says nothing of the suffering, the starving and the death of the men, women and children, reaching not to the borders of Europe only but to the whole world, and touching not our age only but the ages that come after. Who will say that the war can cease too soon?

Let the great munition factories close down. Let great profit-making businesses come down to their right and normal place. Let the forces of destruction be checked and the forces of productive industry be held in the hand of reason again. Let proud kings, haughty despots and hoary dynasties be hurled to the low level of their native dust, and let free men and women live on earth once more.

No, peace is the great need of the hour. Let God rule. He has the hearts of kings and the councils of cabinets in the hollow of his hand. Great must

be the blessed compensations that a pitying God has in store for a world of bankrupt and stricken humanity, when once the voice of prayer rises above the din and roar of cruelty and carnage. Peace will never come until the Earl Grey's and Lloyd George's and Chancellor Von Buelow's and all the rest shall unite in harmonious movement to welcome and bring about the peace that God only can give. He can soften the hearts of tyrants, He can tame the maniacs of hate, and though He cannot wholly undo much that has been done in the deadly path of the frightful storm, He can in His own way, in His own time and by His own men and methods bring about a new era of permanent amity and brotherhood and friendship in the coming of that peace, which this world can neither understand nor give nor take away.

Trenton, N. J.



PAGAN AND CHRISTIAN IDEALS OF INTERNATIONALISM

Sidney L. Gulick, D.D.

Europe's tragedy disclosed the essential **paganism** of modern international relations. For decades her statesmen and citizens had been definitely preparing for conflict. Had the Christians of Europe and America done their duty in finding Christian ways of settling international difficulties, and of promoting international confidence and good will? For decades a few pacifists had proposed judicial methods for solving difficulties between nations. What support did the churches give to these proposals and efforts?

PAGAN IDEALS OF IMPERIALISM

War talk is developing in the United States. Threatening words and defiant looks are being hurled across the Atlantic and the Pacific. World conquest and control, through lavish use of "booms and dollars," are being urged by American imperialistic expansionists. Consider a few recent utterances:

"World Empire," says the **Seven Seas**, the organ of the Army and Navy League, "is the only logical and natural aim of a nation. The true militarist believes that pacifism is the masculine and humanitarianism is the feminine manifestation of national degeneracy. It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy."

"Great Britain and the United States going hand-in-hand to lead the world into a warless era is only a beautiful dream. Bombs and dollars are the only things that count today. We have plenty of one. Let us lay in a good supply of the other and blast a path to world leadership as soon as opportunity presents itself," writes the Washington Herald.

The foregoing sentences doubtless represent the views of extremists, but they do immeasurable harm and many of our most responsible leaders are profoundly anxious. The world they see is a world of warring nations. The strong prevail and prosper. The weak are doomed. We are loudly told that Europe's war should be our warning and that America's only hope for security and peace in this warring world is to be even better prepared for war than all possible assailants.

IDEALS OF CHRISTIAN INTERNATIONALISM

Compare with the above clamorous demands that America shall adopt a policy of militaristic imperialism the no less insistent demands of Christian leaders that America shall adopt a policy of international good-will.

"In waging war upon war we must remove the causes of war, race prejudices, national antagonisms, commercial rivalries, religious animosities, and political injustices. The exploitation of backward peoples, the wringing of concessions from incompetent governments, the lording it over helpless populations, and threatenings and overreachings of foreign ministers and diplomatists, haughty boastings of the right to dominate either land or sea—these are the seeds of war, and to destroy these seeds is the work of the Christian people.

"We have reached a crisis in the history of the world, and the momentous question presses, What shall we do? Forces are at work which, unless checked and guided, threaten to overwhelm civilization."

"The peril confronting us cannot be overestimated, and the first step toward coping with it is understanding what it is. But side by side with the peril stands the opportunity of making a new beginning. Humanity has at the end of this war a chance to begin its life anew."

"Against the pernicious doctrine that a sovereign state is irresponsible, because there is no higher power to which it owes allegiance, the Lord's people must assert uncompromisingly that above all kingdoms is the Kingdom of God."

"Real internationalism, actual world organization can never come and abide

so long as men believe that outward force is ultimate arbiter. Men must be awakened to the fact that spiritual forces are supreme."

"Surely we of all men ought to stand for the great conviction that there is only one race, and that is the human race."

To the above quotations from speakers at the Garden City Conference of the World Alliance for Promoting International Friendship through the churches, we add the splendid utterance of President Woodrow Wilson in his notable address at Mobile. He was speaking, it is true, with Latin-American nations in view, but his words apply with equal truth and force to our relations with every nation.

"We must prove ourselves their friends and champions upon terms of equality and honor. You cannot be friends upon any other terms than upon the terms of equality. You cannot be friends at all except upon terms of honor, and we must show ourselves friends by comprehending their interest, whether it squares with our interest or not. It is a very perilous thing to determine the foreign policy of a nation in the terms of material interest. It not only is unfair to those with whom you are dealing, but it is degrading upon the part of your own actions."

"Human rights, national integrity and opportunity, as against material interests—that is the issue which we now have to face."

Has not the time come for mobilizing the Christian forces of America and of the world for establishing Christian Internationalism? This is the conviction of the Commission on Peace and Arbitration of the Federal Council and

also of the American Council of the World Alliance for International Friendship. But how can it be accomplished? Only in one way. Churches and Christian citizens must co-operate. This co-operation the World Alliance makes possible for Protestants. Let every congregation in America and every moral reform association take its part; let them establish a Peace Makers Committee; and let every member study World Statesmanship.

New York, N. Y.



THE BATTLE FOR CHRISTIAN SCHOOLS

John Royal Harris, Ph.D.

The battling has been for Christians to found Christian schools; then to keep them Christian; to get money to maintain them; teachers to run them for the poor compensation available; to keep worldliness out; and, hardest of all, to keep Christianity in state institutions. Our program cannot stop short of all these things.

The line-up has been this way: Battling for these things have stood Protestant churches, individual Christians and educators, reform agencies, and patriotic societies; battling against them have stood the Catholics, who claim that the church alone has the right to educate, and who want all religious educating done by the church; and mistaken secularists, and even Protestants, who mistakenly believe that separation of church and state means complete separation of Christianity from state institutions; and free-thinkers who want no religious teaching whatever; and the American Association of Jewish Rabbis which is

naturally averse to Christian institutions.

We who battle for it mean by Christian schools and Christian education, schools shaped by Christianity and giving Christian shaping. We want them run by Christians, and filled with Christian living and teaching. So we want Christian management, Christian teachers, Christian exercises, and Christian teachings. If that is not plain enough, we can say further that we want the Bible given right of way in all schools, just as everywhere else. It must be lived by trustees, faculty, and scholars; used in school exercises, and taught in the curriculum.

This is no arbitrary, sectarian insistence, but public service. It saves the crowding out of religion entirely by engrossing school duties at a vital age; it prevents the minifying of religious matters by that example of their complete banishment by institutions which loom so large in youthful eyes. And it has been found that education without religion becomes a wondrous menstruum for sin, while religion itself is a splendid menstruum for education, making pupils more earnest and responsive, and giving them a more favorable environment. It has been found, too, that Christian education provides heralds of the cross, and is hence vital to the propagation of Christianity. The Christian college gives to the church nearly ninety per cent of all its ministers and over ninety per cent of all its missionaries. Out of the Christian public school come nearly all the preachers, teachers and missionaries we have.

There are certain missed qualities in an education without religion which will show in the nation. As has been said, "The training of those faculties

which man holds in common with the brute will not necessarily make the man anything but brutish." The essential thing is the education of that spiritual element in the soul of man which through meekness, reverence and humility links him to God and his fellows. Sir Robert Peel truly said, "A secular education is only half an education, with the more important half left out."

The question of legality in our country can be settled this way: The Bible cannot be put out by legal enactment. "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof." Lower authority cannot, under the Constitution. It got into our education without law, and if it ever goes out, that will have to be without

law, by the reflection of public will in educational customs. The precedents of all our history have interpreted the Constitution, and indicated the way of putting the Bible in or out. Surely our forefathers were not all wrong as to the constitutionality of the matter!

And we certainly have fairness on our side. Education in this land is of Christian origin. The vast majority is Christian. A supreme necessity drives us. We give every non-Christian a commensurate return for what he pays in the way of taxes. Christian exercises are shaped considerately, and participants are no more forced to believe in them than they are in any public exercise. And if people do not like a Christian land they should not come here! Or stay here!

Pittsburgh, Pa.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

ONE LORD—ONE HOME—ONE GOVERNMENT, FOR AMERICA.

Frances J. Diefenderfer

ONE LORD

The theme selected is the slogan adopted by the National Order of Anti-Polygamy Crusaders. It is, therefore, in brief, an open indictment against the creed and practice of the Mormon church. All evangelical Christians accept the Apostles' Creed in which is established the divinity as well as the deity of the three persons in the Holy Trinity. The Mormon church has blasphemed and degraded all Bible

thoughts of God, Jesus Christ and the Holy Spirit. It makes God an exalted man, perfect in parts and passions, "having a body of flesh and bones as tangible as man's." It makes Jesus Christ the natural son of God the Father. It teaches that he was a polygamist, made so at the marriage in Cana of Galilee.

The Mormon Priesthood, known as the Melchisedek body is regarded as divine; administering the Gospel, "Holding the key of the Kingdom, even the knowledge of God." This power was first bestowed upon Joseph Smith, "The seer," in 1830, when he said he talked face to face with God.

Mormon prophets and priests still claim to hold intercourse with God in a common conversational way. Thus they dethrone the bible and blaspheme God's name, for we read "no man hath seen God at any time." Their so-called sacred books vulgarize spiritual vision and make common all sacred ordinances leading into infidelity and atheism.

ONE HOME

The Mormon system destroys home life and degrades the marriage relation by teaching "Plurality of wives." They declare polygamy to be divinely appointed, asserting that "without plural marriage the whole plan of salvation is a failure and the entire fabric of Christianity without foundation." The revelation on polygamy, received by Joseph Smith, stands in the book of Doctrine and Covenants; also in the Compendium of Doctrine purchased one year ago in the Deseret Publication House, Salt Lake City, examined by an expert book binder and declared to be a new book having the latest improved patents used in book binderies today. Consequently the monogamist home is not even a suggestion in this system. They have become emboldened by political and commercial power until they openly urge upon their subjects "Temple Marriage;" declaring in their conference last April, in Salt Lake City, that "no change has been made. The ordinances stand as in the beginning."

ONE GOVERNMENT

The system teaches that all legal civil and political government is subservient to the Priesthood which itself is a part of God. In their high ecclesiastical capacity they claim the right to appoint "Presidents, Governors and Judges."

Under the sacred compact upon which Utah secured Statehood, a con-

stitutional provision was made, "There shall be no union of church and State nor shall the church dominate the State or interfere with its functions." This law has been openly broken and every obligation cast aside. Their pledge to turn aside from interference with the public school system of Utah has never been kept. Reed Smoot reported at the April conference, "85 per cent. increase last year in religion class work in Utah."

For many years the Mormon church has affiliated with the great national party that so long held sway in our country. Just preceding the recent election, B. H. Roberts addressed an audience of 4000 people in the American Theater. In his speech he proclaimed the Democratic administration to be the safest agency to which to entrust the welfare of the Mormon people. He discussed at length certain campaign issues, concluding with a challenge that "never in the history of the world has the United States been so highly regarded or honored by the nations of the earth." He concluded his address with an eloquent defiance to the Republican leaders to produce evidence that the national honor is not greater and more general than in any period in the history of the country. Utah gave a Democratic President 20,000 majority.

Erie, Pa.



"Not only does the president and the majority of the twelve apostles of the Mormon church practice polygamy, but in the case of each and every one guilty of this crime who testified before the Committee, the determination was expressed openly and defiantly to continue the commission of this crime."—From the report of the U. S. Senate Committee in the Reed Smoot Case.

THE MORMON PROPAGANDA

Vernon J. Danielsen, Esq.

Mormonism is fooling the people of the United States. It fools the politicians. It fools the business men. It even fools some of the preachers. It has fooled its own people and it is trying to fool God.

Theologically, it is made up of all the blasphemies the world has ever known. It has a good deal of Mohammedanism; some Phallic worship; and considerable ancestor worship. It is a physical religion. Woman has no soul, only as she is saved by her Mormon god-husband by a celestial marriage, by which she will not only be a wife here, but hereafter.

Mormonism is treason to this government. The Mormon prophet claims that it is his right to rule all the world. I say, of my own experience, that the Mormon prophet and priests administer an oath of bloody vengeance against the people of the United States and of treason to this government, to every trusted follower of the church, in the secret temple rites in Salt Lake City. I had it administered to me, in the midst of those horrible ceremonies, at a time when I was half maddened by mingled emotions; in the mystic darkness of that dreadful place; clothed in the robes of a priest; utterly unable to make a movement of escape or to think clearly enough to know whether or not I wanted to escape.

This is the oath as the priest gave it to me, and as I took it with uplifted hand, vowing to the Mormon God that I would keep it at the cost of my life: "We as a people have a holy war against this nation. Therefore, we do covenant and promise, each and every one of us, that we will avenge the blood of the prophets against this nation: and that we will teach the same unto our children unto the third and fourth generation; and that we will pray, and never cease to pray Almighty God, that he will guide the hand of the prophet against this nation." Every person in that dimly lighted room, at the command of the

priest who uttered the oath to us, raised his or her white-robed arm in solemn vow of vengeance. Mormonism has one aim and ideal—the overthrowing of this republic and the making of it into a Mohammedan kingdom, with the Mormon prophet as king and ruler over all.

Polygamy is the corner-stone of the Mormon religion. It is only through a man's physical power that a Mormon becomes a god, and it is the only salvation for a woman, as she has no "soul," unless she is married under the Mormon rites. They get their people to believe this and, to the women, it seems to be the only hope; so thousands every year enter into the relation.

I have talked with women who were living in that manner and they truly believed it was only through their polygamy that salvation would come to them. This is not taught until they are well within the church and its mystic power, and then they are the slaves of its priests.



MORMONISM MILITANT

Lulu Loveland Shepard

For more than twenty-five years a little band of White Ribboners have worked faithfully in Utah for the overthrow of the liquor traffic. Utah has no Anti-Saloon League nor prohibition party, so all temperance sentiment has been kept alive by this little army of devoted Christian women. And yet there has never been a time from the 24th of July, 1847, that Utah could not have been dry by the order of the Prophet of the Mormon Kingdom.

Scarcely had Brigham Young, the first Mormon prophet in Utah, gotten fairly settled until he opened a distillery which he ran as Trustee-in-Trust

for the Lord. John Taylor, his successor, was President of the Mormon church store—Zion's Co-operative Mercantile Institution—which sold whiskey at retail and wholesale (and probably cocktail). Wilfred Woodruff was the third prophet. He presided over the Z. C. M. I.—still selling whiskey. Lorenzo Snow was the fourth—still in the whiskey business. And Joseph F. Smith, the present prophet and fifth in line, has carried the partnership of the gin mill and polygamy to its apotheosis.

Twice after most arduous campaigns our White Ribbon women have procured the passage of a prohibitory law and twice the Mormon High Priest Governor, William Spry, vetoed the bill at the order of the polygamous prophet. Joseph F. Smith, the Czar of Utah and Emperor of the United States, has been sailing his ship of state with two most dangerous things abroad—polygamy and whiskey. He would have liked to have thrown overboard whiskey to please the decent, clean Mormons who were clamoring for a prohibitory law, but the liquor traffic threatened him that they would expose his polygamy if he did not protect their whiskey and he never would give up his polygamy—so whiskey had to stay as well.

Now the church is denouncing me as a traitor. Who betrayed first? The Mormon prophet defeated prohibition in 1909 and again in 1915, so I feel they have been traitors to me. To denounce the veto of the prohibition bill, as long as the prophet wants to sell whiskey, is to be a traitor to the Mormon church; to denounce polygamy as long as the prophet wants to practice polygamy, is to be a traitor to the Mormon people! It is indeed a

strange conception the Mormon has. If any one lives in Utah, he owes loyalty to Mormonism. If he works there for any righteous cause, it is by the kind sufferance of the Mormons. If he resents the indecent and blasphemous conjunction of the gin-mill and the harem of a church, he is a **traitor**.

And now Utah is again out for prohibition. One of the apostles said in a recent address, "There is no change of policy so far as the church is concerned. We are for prohibition and want it." Well, they could **have had** it any time since 1847, and this is the year of our Lord 1916. No, Utah will go dry if the hierarchy decides it will be to their advantage—and if it goes dry it will be largely because of the stir the National Reform Association has made during this year's Crusade.

Some people are wondering why the Crusade against the Mormon kingdom is being waged so persistently just now. It is the greatest **menace** that faces the American people. The liquor traffic is bad and strikes at the American home with its deadly fangs, but polygamy is infinitely worse, and the Mormon missionaries are now using the terrible war of Europe to prove that the war is God's plan to establish universal polygamy throughout the world.

Mormonism has grown more rapidly in the last fifty years than any other church and today it numbers a million and a half members. They are organized in every State in the Union. One person in every sixty is a Mormon. There are five thousand missionaries scattered throughout the world. There is no other denomination that would put that many missionaries in the field in the next five years, and the Mormon missionary receives no pay and must work his way. Every young man

and woman of that faith expects to fill a successful mission and to be successful they must bring back converts. It is certainly the most aggressive proselyting now progressing in the world.

The Mormon church is a polygamous kingdom; and remember that polygamy, and Mormonism, is not a relic of Egypt or India or Turkey, but that it was established in the nineteenth century in the United States of America by men from old New England and Puritan stock, and the women were of the same race. The present prophet, Joseph F. Smith, is a nephew of the original founder, Joseph Smith, and in 1890 he professed a complete abandonment of polygamy and polygamous living and yet ten years later the Salt Lake Daily Tribune published over two hundred names of new polygamists and some have said that there were ten times as many that were not published. Not one of them was punished by civil law.

Wherein lies the power of the Mormon church, you ask? In its great commercialism; for the Mormon church as a church is the richest in the world. The sugar business in the United States today is controlled by the Mormon church. They have built fourteen sugar beet factories in Utah, Idaho and Oregon. The sugar merger was made in the office of the Mormon prophet. When the war opened Joseph Smith raised the price of sugar four and one half cents per pound and cleared \$9,000,000 for the church.

If I should come to you today and tell you of some conditions in Africa, such as this terrible cancer that is stretching its very roots into every part of the body politic here in our own country, you would rise in a body and say that Africa must be freed from such

a terrible sore. But I tell you that the Sultan of Utah has set up his harem here in fair America, that out there we are living under the crescent, not under the cross of Christ; that it is the green flag of a polygamous prophet that floats over Utah, not our beloved "old glory"; that this temple seed of polygamy that has grown and flourished for more than seventy years is largely responsible for the immorality of our country and women. I call on you today to rise up in your power and knock so loud at the doors of Congress that a federal amendment forever forbidding polygamy in the United States and its dependencies shall at once be passed.



MORMONISM: ITS POLITICAL, INDUSTRIAL AND SOCIAL MENACE

Miss Frances B. Patterson

The Mormon Kingdom is traitorous to the United States government. It is an illegal combination in restraint of trade, amounting to a commercial despotism. It is an insidious, subtle, aggressive social evil. It is pagan, blacker than the blackest paganism in the Orient, since it covers its teaching with a use of Christian terms. After ten years' residence in Salt Lake City, a prominent clergyman said he had more sympathy for the Mormon people but a greater apprehension of the Mormon hierarchy.

Mormonism Political

It is the most perfect political machine on earth. Brigham Young's sermon delivered in the tabernacle, June 12th, 1875, reads like a prophecy of what has really occurred. He said: "Do not be discouraged by your repeated failure to get into the Union as

a State. We shall succeed. We shall pull the wool over the eyes of the American people, and make them swallow Mormonism, polygamy and all. We shall drop the old issue between the Mormons and Liberals of Utah, ally ourselves with the great national parties, divide ourselves about equally, so as to fall in with the one in power. We do not know and we do not care about the issues. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces."

A business man travelled from New York in company with a son of Brigham Young. The latter boasted that they then (1910) had full control of one State and the balance of power in four States. In ten years, he said, they would have full control of four States and the balance of power in eleven others; and when they controlled the vote in fifteen States, they would control legislation in Washington.

By the testimony of their own leaders in Washington, they are guilty of teaching and practicing polygamy in defiance of the law of our country and the law of God.

Mormonism Commercial

The immense wealth of the church is accumulated for un-Scriptural use in securing their ends.

The Mormon prophet is "Trustee in Trust" for the Almighty, according to a **business** revelation. As such, he holds title to the immense wealth of the church and claims authority over all the industrial and financial activities of his people.

The confiscated property of the church, taken from the public schools, and returned by the United States government—as a trust for the poor

of the church—when the Mormon prophet solemnly promised to abstain from the teaching and practice of polygamy, is used today to crush independent effort, while the poor of the church are in the public alms houses.

The Mormon church trust is the most arrogant and dangerous of all trusts, since Joseph Smith, the head of the church, is above the courts, above the legislatures, as prophet and king. In June, 1912, when the government's case against the sugar trust was heard in the Federal court in New York, it was established by letter and the oral testimony of Bishop Thomas R. Cutler of the Mormon church, that the church and the Havemeyer interests owned a controlling interest in the beet sugar factories of the United States. On August 7th, 1912, it was proven before the examiner of the Department of Justice that the great sugar merger was made in the office of the Mormon president at Salt Lake.

Recently, foreseeing the shortage of beet seed formerly imported from Germany, the Utah-Idaho Sugar Company, controlled by the Mormon church, laid in a large supply and also went into the business of raising it. Therefore, growers must go to the Mormon church for their seed.

The controlling interest in the eastern sugar manufactories has been purchased by this gigantic and dangerous trust. Today every house-wife pays tribute to the Mormon monopoly. Former United States Senator, Frank J. Cannon, is authority for the statement that when the price of sugar goes up one cent a pound, the church trust clears \$2,000,000.00.

The Mormon salt trust has forced competitors out of business. Where are the two Mormons of ability and

independence who organized an independent salt company in 1893? One is dead, as a result of the cruelties of his prophet, and the other has been excommunicated for daring to lift his hand against the salt trust of the Lord's anointed.

It costs 75 cents to produce a ton of salt from the great salt gardens at Salt Lake. Joseph Smith owns the railroad to the Salt Lake City warehouse and sells the salt for \$6.00 a ton.

In the Desert News of June 17, 1916, an apology is offered for the price of sugar and salt; and a rebuke administered to those who stir up prejudice and circulate falsehoods about the Mormon church on account of its connection with these great industries.

How long will the American people be satisfied to pay toll to this gigantic Mormon trust?

Mormonism Polygamous

The Mormon church in its campaign of proselyting, is an insidious, subtle, aggressive, social evil. Our land swarms with its missionaries. Usually the most attractive young men are sent out. Young women also gain entrance to women's clubs and church societies, and there defend and teach Mormonism.

In a Protestant church in the great Northwest, the leaders were startled to find that the able teacher of a large Bible class was a Mormon woman who was discovered when she began to teach Mormon doctrines.

Usually they profess to believe as do all Protestant evangelical Christians. They give them the "milk of the Word until their converts are able to stand the meat." In other words, they teach at first only that that all Christians believe.

It is not strange that folks are deceived by them. Their first article of faith is, "We believe in God, the Eternal Father, and His Son (Jesus Christ) and in the Holy Ghost." But what is their teaching about God? We quote from their own authorities. Catechism 3, page 13: "Are there more Gods than one?" "Yes, many."

Journal discourses, VI. 4: "God himself was once as we are now, and is an exalted man."

Compendium, page 283: "And you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you."

Journal Discourses, I. 50: "He (Adam) is our father God and the only God with whom we have to do."

Compendium, page 287: "There is no other God in heaven but that God who has flesh and bones."

Journal Discourses, page 150: "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him."

Key to Theology, page 42: "Jesus Christ and the Father are two persons—in the same sense as Peter and John are two persons, possessing every organ, limb and material part that man possesses."

The Seer, I. 37: "Each God, through his wife or wives, raises up a numerous family of sons and daughters—for each father and mother will be in a condition to multiply forever."

It is an insult to Mohammedanism to call Mormonism the Islam of America, for while in the Mormon teaching and practice of polygamy there are many points of resemblance, yet the Mohammedans believe in one God. Mormon doctrines more nearly re-

semble the old Phallic worship of Phoenicia—the present day worship of Hinduism. Their teaching is far more dangerous since it is cloaked and hidden under a pretense of belief in the great truths of Christianity.

Bishop Spaulding after many years of residence in Utah said, "I am convinced that all religious Mormons believe that Jesus Christ was a polygamist." They teach in regard to the Holy Spirit that it is a substance like electricity, magnetism, etc., (Key to Theology page 46,) that the Holy Ghost comes only by the laying on of hands by the priesthood. (See Mormon Doctrines, pages 16 and 17).

Study Mormon authorities as to their teaching in regard to the other articles of faith. You will never dream of reading into them such doctrines as they teach. No wonder even the elect are deceived and that the large majority of Mormons are proselytes from Catholic and Protestant churches.

A beautiful girl came into my class in Detroit saying, "I'm so interested in Mormonism." "Why?" "I've such a fine friend, a young man who is a Mormon." She studied faithfully, having access to all the Mormon books in my possession. Her eyes were opened. The last evening she said with horror, "He defended polygamy."

That was inevitable, if he was a genuine Mormon, for all their teaching is articulated with polygamy. That girl is safe. She had been brought up in a devout Christian home, knew her Bible, could answer for the faith that was in her better than many of our young people. But what about the next girl that young man and others like him meet, and the next, and the next?

What are you going to do about it? If we love our homes, our country, our

Lord and Savior Jesus Christ, what is our duty as we face this dangerous, subtle, aggressive foe of purity, of liberty, of faith in one true God—Holy, Omnipotent, Infinite and Eternal?

* * *

CRUSADER LETTER

By Mrs. Frances J. Diefenderfer

Immediately following the annual meeting in Pittsburgh, December 3 to 5, I went to the Lackawanna Valley under the direction of the Federation of Churches in the city of Wilkes Barre, the Y. M. C. A. and the Y. W. C. A.

Mill meetings were held at noon, women's meetings in the afternoons in various churches in the cities and towns in the Valley, with mass meetings at night. I was especially glad of the opportunity to get into the mills and talk to the girls.

Towanda, Wilkes Barre, Scranton, Pittston, Edwardsville, Kingston, Dorranceton, Plymouth and Parsons were all visited. Several meetings were held in the auditorium of the Y. W. C. A. These were for women only, except the Sunday evening service at 4 o'clock which was a mass meeting.

Good audiences greeted us everywhere. Splendid advance publicity had been given. Posters had been placed in prominent places announcing my subject. In several places these posters had been mutilated and torn down by representatives from the camp of the enemy, whom we found everywhere present.

The mass meeting Friday night in the Methodist Church, Wilkes Barre, gave the Mormons an opportunity to distribute the Monson booklet entitled "The Character of the Anti-Mormon Propaganda," an attack upon those of us who are carrying forward this propaganda. We hope to follow this up with copies of "The Alarmed Mormon Priests," written specially in re-

ply to the Monson booklet, by the General Superintendent of the National Reform Association. The Federation of Churches hope also to distribute through the entire Valley thousands of copies of "Ten Reasons Why we Cannot Fellowship with the Mormon Church"—thus conducting a follow-up campaign.

A clipping from the Wilkes Barre paper, received since I returned home, issues a challenge to the Wilkes Barre ministers to defend my charges that "polygamy still exists and that the Mormon church is a treasonable organization." This is one more example of the cowardice of Mormon elders. Why did they not challenge me when present at the meetings where I made the statements?

I remained just one week in the Lackawanna District. I made twenty-two addresses, including mill talks and women's meetings. It was a "Whirlwind Campaign" but most encouraging. Already a request has come for a speedy return to that district.



CRUSADE NOTES

Fifteen native Hawaiians recently left Utah to go to the church colonies on the islands. Twenty-two are left among the Mormons of Utah—so says the Mormon church organ, the Deseret News. They are doubtless left for further training in Mormon jesuitry.

The day before Thanksgiving a large company of Mormon missionaries reached New York City from Europe where they have been laboring in the interest of the Mormon church—in an effort doubtless to inveigle warstricken women to our country for the practice of polygamy.

"Indeed, the fact that two or three men used to control Utah is bad enough; but the fact that they still control it is worse." This statement, from the Salt Lake City Searchlight, is a confession from within Utah that political conditions there are such as the Christian Statesman has been describing them.

"Be it resolved: That we will do our best
To rid the state of sorrow and of
sham,
And e'er be upright with the nation,
lest
We earn the paddle of our Uncle
Sam."

This poem clipped from a Utah paper is commended to the Mormon hierarchs for their thoughtful consideration.

Every county in Utah, without a single exception, gave a majority vote for the national Democratic party this year and all but one, Kane, which was lost by 29 votes, went for the Democratic Mormon priest, William King, for United States Senator. Why this unanimity? It is to be noted that in 1912 the Democratic candidate for the Presidency received but 36,579 votes in Utah. This year he got 84,025, two and one-third times as many. Will someone who denies or doubts Mormon church dictation in politics please explain this sudden conversion of so many Utah voters?

According to the official organ of the Mormon church, a new Mormon chapel was dedicated in St. Louis November 26, at the close of a two day conference of the Central States mission of the church. This chapel is located at Clarendon and Maple Streets, in one of the best residential sections of the city. The building is brick with an auditorium of 400 seating capacity and having a basement with three large rooms which will be used for conference headquarters. Promising prospects for the future of Mormonism in St. Louis are reported by the mission workers there. We suggest that in the light of the above, it is time for St. Louis patriots to get busy in the interests of the Anti-Mormon Crusade.

President John A. Widtsoe of the University of Utah has been East attending a convention of the presidents of the universities. He states that all

the trouble at the University of Utah a year ago last spring "has been forgotten by Eastern educators" and that its constitution has been declared to be one of the best in the country. President Widtsoe is mistaken if he thinks that the trouble in the Utah University has been entirely forgotten in educational circles. There are many within and without the educational world who recall the resignation of the non-Mormon professors from the Utah University, the practical denial of free speech there and the tightening of the Mormon grip upon that school. Moreover, they mean to have a reckoning with the Mormon hierarchs for all this and more of its kind.

The semi-annual conference of the Pittsburgh branch of the Mormon church was held in Shelton's Hall, November 5. At least twenty-two Mormon presidents, elders, missionaries and workers were present, says the report in the Deseret News, Mormon church organ. The Mormon propaganda in Pittsburgh is being pushed in an effort to offset the work of the Anti-Mormon Crusade. Mormons were present at all sessions of the recent National Reform Association convention held in Pittsburgh, among them being leaders of prominence in their church. They were manifestly eager to catch up any misstatement of fact, but as no attempt was made during any session to refute any statement made from the platform, it would seem that they were disappointed. One Mormon official had an argument with some of the delegates in the vestibule at the close of a session. He declined to answer the question, "Do you believe in polygamy?"

At the close of an address by Mr. Nielsen in the Methodist Episcopal Church of Willow Grove, Pa., a beautiful English girl, who was accompanied by her mother, came forward and asked to be introduced to Mr. Nielsen. She inquired, "Are you not the Mr. Nielsen who used to preach in Manchester, England?" "Yes," he replied, "I have preached there."

"Well," she continued, "I was converted to Mormonism under your preaching and that of the other Mormon elders there and wanted to go to Utah, but my mother would not allow me to go." She stated further that she had come back to her former faith and is glad that her eyes were opened before she had taken the long journey to Utah. She inquired as to what had become of a number of her friends who had gone there and from whom she had been unable to hear. Mr. Nielsen explained the way in which these girls had been induced by promises of care and homes in the distant land to emigrate to Zion, and expressed the fear that many of them had found conditions different from what they had anticipated and had entered into polygamous marriages with Mormon priests. It is girls of the type of this handsome English woman who are especially sought as converts and who are deceived by the assurances given them that Mormons no longer believe in or practice polygamy, an assurance which they find false when they reach Utah.

The Deseret News, organ of the Mormon church, under date of November 25, in an editorial on the recent national election says: "The church is no more out of politics today than it was two, four, ten or twenty years ago. . . . There has never been a time when over its membership it sought to exercise political domination, either more or less, than was the case in the last election. Democratic victory does not indicate that it is out of politics any more than Republican victory would have indicated that it is in politics." These statements are exactly in accordance with what may be admitted as true. But the same editorial tells us: "As a church it was no more in politics then than now—and that is not at all." The church is in politics as much as ever. This the editorial admits. How much it has been in politics in the past may be judged by the following excerpt from the report of the United States Senate Committee in the Reed Smoot

investigation: "It is in the political affairs that the domination of the first presidency and the twelve apostles of the Mormon church is most efficacious and most injurious to the interests of the State. The church through its head dominates the affairs of the State in things both great and small. The leading officials of the Mormon church desired that the voters belonging to that church should so divide on political lines that about one-half should belong to one of the great political parties of the Union and the other half to the other party, leaving a considerable number unassigned to either party, so that their votes could be cast for one party or the other, as might be necessary to further the interests of the church . . . Candidates for office, in order to have any hope of success, must visit Salt Lake City and arrange for such success with the leaders of the Mormon church."

The Deseret News in a recent issue contains an editorial attack on Mrs. Shepard in which she is accused of untruthfulness in her Indianapolis speech before the National W. C. T. U. convention. If this "untruthfulness" is in regard to her accusation that the Mormon church president, Joseph F. Smith, is personally responsible for keeping Utah "wet" in spite of the will of the people, the same charge must be made against Senator Seegmiller, himself a Mormon and prominent in Mormon circles. The Salt Lake City Searchlight contains the following editorial on the subject which confirms Mrs. Shepard's statements regarding the reason for the veto of the prohibition bill, namely, that it was at the direct request of the head of the Mormon church:

In his recent "vigorous reply to his critics," Governor Spry gave several "reasons" why he vetoed the Wootton prohibition bill; and "Vigorous Reply" would have made excellent reading, and it might have

been swallowed without a chaser had the governor been true to those "reasons" when, at the eleventh hour of the last legislative session, he decided, as a last resort to bring priesthood upon the scene. According to Senator Seegmiller, not a single, solitary one of the "reasons" put forth by the governor, in his "vigorous reply," was put forth by the governor at the time when he called three presidents of stakes into his office for the purpose, as Seegmiller put it, of attempting to make polliwogs of them all.

No; not a single "reason" which the governor is, today, advancing, in order to publicly explain his attitude on the liquor question, was then advanced or even referred to by him when he attempted to "sacredly" coerce three presidents of stakes into being untrue to their state, to their church, to their constituents and to themselves. And the colossal shame of the whole incident was that HE DID SUCCEED in making "polliwogs" of two of the three presidents whom he asked to visit his office. The reason, THE ONLY REASON, he gave them for his intended vetoing of the Wootton bill was that he had been told to do so by the president of the Mormon church.

Dr. James D. Burrell, pastor of the Classon Avenue Presbyterian Church, Brooklyn, New York, is carrying on a most enlightening correspondence, through the Brooklyn Daily Eagle, with some Mormon elders. He is also furnishing one of the periodicals of his own church with some spicy correspondence he has had with the Post Office Department in connection with resolutions adopted at a mass meeting addressed by Senator Frank J. Cannon and the General Superintendent of the Association. Dr. Burrell writes: "The Solicitor's answers to me were so slippery that I think it would be interesting to print them."

ANNUAL MEETING

Instead of writing about the annual convention of our Association this year, we propose instead to give our readers in this issue the substance of the addresses delivered by the speakers. The annual meeting, however, must here be noted.

The attendance at this meeting, while not large, was quite representative. And the interest on the part of those present was all that could have been desired. The reports of the last year's work were heartily approved. For a summary of these the reader is referred to the annual report of the General Superintendent found in this issue. The officers of the past year were re-elected. Messrs. E. W. Rumsey of Pitcairn, E. A. Hodil of Parnassus, A. P. Bittinger of Ambridge, E. A. Crooks of New Castle, and J. B. Wilson and E. M. McFadden of Pittsburgh—all in Pennsylvania—were chosen as additional members of the Executive Committee. Action was taken looking to the amending of the charter of the Association so as to permit an annual income of \$500,000 instead of \$50,000 as heretofore—this change having been necessitated by the rapidly increasing contributions to the Association's work. A paper was adopted and a committee appointed to lay the same before President Wilson calling his attention to the desired settlement by our Association of the Mormon question, requesting his help and promising him our hearty co-operation in the event of his activity. The above noted action was ratified by the Board of Directors at a meeting held immediately following the annual meeting, at which meeting also the members whose terms expired this year were re-elected for another three years.

Mention should be made in this connection of the annual banquet which is always largely attended. Dr. T. H. Acheson presided, and brief addresses were delivered by Senator Cannon of Denver, Miss Frances B. Patterson of Chicago, R. M. Downie of Beaver

Falls, Mrs. Lulu Loveland Shepard of Salt Lake City, Drs. W. I. Wishart and R. C. Wylie of Pittsburgh, Clement H. Congdon of Philadelphia, and Chancellor Bradford of Oklahoma University. All in all, it was a most enjoyable and inspirational gathering.

ANNUAL REPORT

We come to the close of this another year's work with deep humility and gratitude to God for the success with which he has crowned our efforts. Greater advances have been made during the past year than in any previous year of our history—advances along all lines of our work, in the number of workers employed, the amount of work done, the interest aroused and the financial help secured.

We have not aimed to acquire more territory but to cultivate more intensively some of the territory already possessed. While not for a moment losing sight of any great moral reform, we have specially stressed certain of the more imminent and fundamental of such reforms. Moreover, we have stressed one and all in the light of the Bible, or Christian, principles of civil government the application of which to these problems constitute their one and only real and final solution, and the recognition and practice of which by the nation itself alone insures its stability and perpetuity.

THE BIBLE IN THE SCHOOLS

Perhaps the most fundamental and far-reaching of all our moral problems is that of the character of public education. It is much larger than that of mere Bible reading in the schools. Yet this is the center about which all else revolves and constitutes the peg on which the discussion of the entire subject can be advantageously hung. With this constantly in mind, we have strenuously insisted that the Book of books—as a whole—must have its rightful place at the head of our system

of public instruction, be in every school and be read in every school, and there taught as the state's rule of life and standard of action. To this end many of our speakers have repeatedly spoken on the public platform; not a few of them have written for the press; thousands of sermons have been procured from pastors of various evangelical denominations all over the land; tens, even hundreds of thousands of pages of literature have been issued and discriminately and widely distributed; the observance of the Day of Prayer for schools has been more widely extended than ever before, reaching as it now does into every State of the Union; and last, but by no means least, our General Field Secretary has succeeded in aligning practically all the Christian forces of California for the campaign that he is conducting in that State for the legal safeguarding of Bible reading, with all that it involves, in the schools of the State.

From the many testimonials to the effectiveness of our work constantly coming from all sections of the country, there can be little doubt that this work has had much to do in retaining the Bible in the schools where it now is and in creating and intensifying the growing public sentiment that will ultimately put it into the schools where it does not now have a place.

PEACE

Perhaps the most interesting of all problems to the American people at the present time is that of international peace. Of this problem we have by no means lost sight. In the midst of this the world's greatest war, we have been constantly sowing the seeds of peace, seeds which, by the blessing of God, we trust will ripen into a speedy, just and permanent peace—a peace based upon the principles of the Prince of peace. This we have done in the columns of the Christian Statesman, on the public platform and by the distribution of much carefully prepared literature.

Believing that the bloody war now in progress in Europe would be

shortened if the nations engaged therein would humbly confess their sins to God, entreat His forgiveness and pledge to Him their obedience—at the same time praying for righteousness rather than victory—a paper to this effect was prepared and sent to each of the ambassadors of the warring nations at Washington. The League to Enforce the Peace of the nations has also been approved and this approval ordered forwarded the President of the United States, accompanied with the assurance of the hearty support of the Association in any and all effort to secure peace on this plan.

THE ANTI-MORMON CRUSADE

Without doubt, the most imminent of all our great moral problems is Mormonism. In the Crusade against certain evils of this system, three decided advances have been made, both by the general work of the Association and by the Order of Anti-Polygamy Crusaders. A special and most interesting report has been made by its officers; and to this report attention is urged. The Association may well express its appreciation of the loyalty and consecration of this splendid body of Christian women.

The Three Advances are:

I. The Spread of Information.

In this field our magazine, *The Christian Statesman*, is now accorded the place of undisputed authority among publications. Its editorials and special articles are read and accepted by an ever-increasing body of Christian patriots, including many of the leading publicists of the country.

The International Bureau of Publicity reports that it has placed advance notices and special articles in thousands of newspapers. Clippings of many of these have been filed with the Association's office.

The literature and letters from the office devoted to this subject are included in the total tabulation given elsewhere. It has been impracticable to keep an exact account, but approximately 65 per cent of the litera-

ture and perhaps an equal per centage of the letters sent out have related to this department. The exactitude of our work, and the recognition of that exactitude, are proved by the appeals for information and help made to us from all parts of the country by organizations, private individuals, pastors, editors, lecturers and the like.

Many special articles, including editorials, have been supplied by us and have appeared in newspapers and periodicals.

One of the most effective of all the agencies for this spread of information has been the platform and pulpit work.

More than 2000 public meetings have been held under the auspices of our Association since December 1, 1915. The audiences have ranged from a few hundred to many thousands. Five speakers are at work almost constantly; and several others are devoting a part of their time to the Cause. Our most notable achievement in public meetings was at Winona in August, where we presented, among others, this Cause with eight speakers during five days to constantly increasing audiences. The effect produced may be judged by the fact that one of the leading directors of Winona—an evangelist—suggests that we conduct a class for evangelists there in 1917, with the purpose that they shall all prepare sermons on Mormonism.

We are now prepared to say in direct terms and upon good authority that we have been able, by the Lord's blessing and the aid of willing workers and contributors, to place before the country better information, more in quantity and accuracy, than was ever before had by the people.

II. The Approach to Government

More than 35,000 memorials, from nearly 10,000 different assemblies or organizations, have been sent to the several departments of the national government, asking for the remedies which this Association promulgates for the check of Mormon unlawful and un-Christian aggression.

Those remedies are:

1. A refusal by the President to appoint to Federal office any man who has taken the Mormon oath of blood vengeance and disloyalty to the people and government of this country.

2. An Anti-Polygamy Amendment.

3. The closing of the mails to the teaching of Mormon polygamy and treason.

4. An accounting of the Mormon trust property received from the government.

5. A reopening of the Smoot case.

We believe that the first of these has been attained. With regard to the others, we are praying and working to bring a sufficient public pressure. The anti-polygamy amendment which is most urgently demanded, is now before the Judiciary Committees of both houses of congress. Thirty-six State legislatures, largely through the efforts of the W. C. T. U. and the International Council for Patriotic Service, have asked for the amendment. No man can say when congress will act, but the advance of the popular demand has been most momentous during the year; and it is not likely that congress can long ignore the case, if the pressure which the Association is directing and upon which all Christian and patriotic forces are uniting, shall continue its growth and intensity.

III. Noticeable Effect upon Mormonism

The constant and angry attention paid to the Crusade by Mormon hierarchs and publications is assurance that the Cause is advancing, even within Mormondom.

The pressure from the outside is arousing a restive feeling inside the Mormon kingdom. Left to themselves, the Mormon masses have no power of revolt; and the hierarchs have no inclination for reform. The breaking of the despotism by attack from the outside is essential; and we see hope that it may be successful. The hierarchs are trying to pacify among their followers the doubts and resistances which

our Crusade arouses. For instance: (1) The prophet last April made an accounting of more than \$14,000,000 of his tithe funds. This, and the preceding financial statement of October 1915, were the first reports ever made by a Mormon prophet to his people. (2) The prophet has permitted (really has promoted) the election of a non-Mormon governor of Utah. (3) Some of the most blasphemous and treasonable of Mormon teachings have been omitted from the new editions of Mormon books. (4) An intense disavowal of the present practice of polygamy is commanded to every missionary sent out from Mormondom to the world.

But at this point, before we accept the advance of the Crusade as having yet effectuated a genuine and permanent reform, we must call attention to the character of the ruling Mormon authorities. The prophet and many of his immediate aids, the governors of his people, have been guilty of the most ungrateful, perfidy toward the nation and abandoned duplicity toward their followers. There is not any apparent reason for the assumption that the avowed reform is intended to be deep and real. Rather it looks like another attempt to avert attack from without and to silence insurrection from within, by an elaborate hypocrisy. There is no evidence that the Mormon prophet purposes a relinquishment of his blasphemous claim of divine authority to lead all mankind, nor an abandonment of his often asserted dictum that plural marriage is essential to the highest exaltation. On the contrary, the surpassing intrigue with which he protects his monarchical and polygamous purposes from the world's judgments and from all effective opposition by his followers, would seem to be conclusive evidence of his evil persistence.

So the Crusade ought to go on, with redoubled prayer and energy, to concrete into real and abiding reform every pretense of concession made by Mormonism, and to recover all ground now held by Mormonism in opposition

to the law of God and the law of man.

In a broad sense, the reform of Mormonism is essential to the lawful supremacy of civil government within the God-given domain of civil government; it is essential to the undisputed rulership of our Lord. In a narrower but still vital sense that reform is essential to rescue and upbuild the large value which is in the Mormon masses. In the main these people are heroic, industrious, thrifty, fraternal, devoted. It would be a great wastage, if their worth should continue to be devoted to the aggrandizement of a polygamous monarchy.

It is not our right to interfere with their religion. Even the mission to convert them from their sad idolatry of a false prophet is outside of our domain. But the work of demolishing the criminal and treasonable power by which the Mormon ruler affronts the country, while dishonoring and enslaving his own followers, is distinctly a part of National Reform.

THE CHRISTIAN AMENDMENT

A special effort was made within the year to further the interests of the Christian Amendment. A delegation of five visited the President of the United States carrying with them a carefully prepared statement of the position of our Association in this matter. The committee was cordially received, their statement attentively heard, and they assured of the President's hearty approval and told that at some future time he would be glad publicly to speak in behalf of the cause they represented.

THE CHRISTIAN STATESMAN

One of the most encouraging features of the year's work has been the rapid growth of the subscription list of our official journal, **The Christian Statesman**. Its net increase has been more than sixty per cent—well-nigh seventy indeed. This, without doubt, has been due largely to the intensity with which of late we have been emphasizing on the public platform certain imminent moral problems and

the somewhat lengthy discussion of the same in the columns of the journal. As this is the official, permanent, printed mouthpiece of the Association its increase in circulation is fraught with great possibilities for good in the interests of our cause.

LETTERS AND LITERATURE

During the year there have been prepared and sent out from the office a total of at least thirty-five thousand letters. Some ninety-six thousand tracts have been issued and upwards of three million pages of literature distributed.

OUR WORKERS

While retaining all of last year's workers, we have added to our list during the year an Assistant Superintendent, Dr. Larimore C. Denise; Mr. and Mrs. Irvin M. Johnson, Philadelphia Executive Secretaries; Attorney Vernon J. Danielsen and Mrs. Lulu Loveland Shepard, platform speakers—each of whom are giving practically the whole of their time to the work. In addition, there are scores of people

who have given days and some of them weeks and even months to the furtherance of the cause, some with pay but most of them without pay. The office force has also had to be increased. Altogether, we now have ten people the most of whose time is devoted to the work—ten times as many as we had seven years ago; while those who give a portion of their time to it have increased even more than tenfold.

FINANCE

The Treasurer's report speaks for itself. It not only shows larger receipts than those of any former year but approaches dangerously near the limit of receipts fixed by the Charter of the Association, \$50,000. And with a single exception of a \$5000 bequest—minus the inheritance tax—received during the year, the great bulk of the remainder has been in comparatively small sums, ranging from \$1 to \$5 and \$6 each, thus evidencing the very large number of people interested financially in our work.

So that, all in all, we have reason to thank God and take courage.

FINANCIAL REPORT

December 1st, 1915, to December 1st, 1916

December 1, Balance.....	\$	121.23
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RECEIPTS

From Sale of Literature.....	\$	99.69
From Christian Statesman Subscriptions.....	\$	2,451.06
From Secretaries in the Field—General Work.....	\$	6,130.00
From Personal and Congregational Contributions to General Fund.....	\$	11,656.21
From Contributions to Bible in the School Fund.....	\$	2,000.07
From Anti-Mormon Crusade—Public Meetings and Personal Contributions.....	\$	23,563.03
From Dividends of Association's Invested Funds.....	\$	512.00
Bank—Money borrowed on Association Collateral.....	\$	3,361.49
		49,773.55
		\$49,894.78

EXPENDITURES

General Work

For Printing and Kindred Sundries.....	\$	876.87
For Printing and Mailing of Christian Statesman.....	\$	3,130.52
For Office Postage and Supplies.....	\$	1,140.44
For Office Salaries and Rent.....	\$	2,653.50
For Field Secretaries, salaries.....	\$	7,451.55
For Field Secretaries, expenses.....	\$	2,057.09
Winona Lake Institute and Building Repairs.....	\$	350.23
For Publicity	\$	636.81

Bible in Schools Campaign				
For Salaries of Speakers.....			2,333.24	
For Expenses of Speakers.....			815.57	
For Publicity			1,273.60	
Anti-Mormon Crusade				
Postage and Supplies.....			1,852.18	
For Salaries of Speakers.....			19,679.81	
For Expenses of Speakers.....			2,419.08	
For Publicity			1,910.40	
Money Repaid on Loan from Bank.....			2,361.49	50,942.38
December 1st, 1916, Balance Overdrawn.....				\$ 1,047.60

JAMES S. TIBBY, Treasurer.

Pittsburgh, Pa., December 4th, 1916.

I hereby certify that I have made a careful audit of the Books and Papers of the National Reform Association from December 1st, 1915, to December 1st, 1916, and herewith confirm the above Report.

H. A. Stout, Public Auditor and Accountant.

ITEMS OF NEWS

The Assistant Superintendent, Dr. Denise, has been doing much speaking of late in and about Pittsburgh. He is at present making some bookings for the General Superintendent, in addition to his office duties.

Mrs. Lulu Loveland Shepard, who spent the holiday season at her home in Salt Lake City, is booked for work in Pennsylvania, Delaware and New York States the months of January and February.

Mr. and Mrs. Irvin M. Johnson, Philadelphia Executive Secretaries, are now doing advance work in the interests of the public meetings to be addressed later by Mrs. Lulu Loveland Shepard.

Dr. J. R. Wylie, Pennsylvania State Secretary, is making bookings for Attorney Danielsen at present in Northern Pennsylvania during the week days and speaking in pulpits on Sabbaths. His reports indicate encouraging progress in the work.

Attorney Vernon J. Danielsen, at present at his home in Independence, Missouri, will begin work again under the auspices of our Association about the middle of January. His early

bookings are in Pennsylvania, Ohio and New York.

Senator Cannon, who in company with his wife went to their home in Denver immediately following the annual Convention, expects to spend the month of January in that city and vicinity, after which he resumes his work in the interests of the Anti-Mormon Crusade.

The General Superintendent, who has been engaged in office work in Pittsburgh and vicinity the past month, contemplates soon a series of addresses in the interests of the Association and its work. In addition to his office work, he has been speaking regularly each Sabbath.

The Christian Statesman notes with satisfaction the promotion of one of the valued friends and supporters of the work of the National Reform Association, the Rev. McCleod Smith of Dayton, Ohio, who has been recently chosen Secretary of the Federation of Churches in Buffalo, New York. A most complimentary editorial of Mr. Smith and his work appeared recently in one of the Dayton daily papers.

The Statesman congratulates him upon his promotion and wishes him all manner of success in his new field of labor.

Mrs. Frances J. Diefenderfer, President-at-Large of the Order of Crusaders, writes the office asking for large quantities of literature to be distributed among the people in the vicinities where she has recently spoken—literature to counteract the effect of that distributed by Mormon elders. Evidently Mrs. Diefenderfer has drawn the fire of the enemy.

The pastor of the large Concord Presbyterian Church, Carrick, Pa., where our Assistant Superintendent recently spoke, writes as follows: "Last Sabbath we had the Rev. L. C. Denise with us and he spoke on the theme, 'The Road to World Peace.' I want to say to you that not in a long time have I heard so many favorable comments on an address from my pulpit. Brother Denise is making friends for the National Reform Association. Our people were enthusiastic."

We are happy to be able to say that not a few United States Congressmen are of late pledging themselves, in writing, heartily to favor the passage of the Anti-Polygamy Amendment, once it shall be reported by the Judiciary Committee for action. We suggest that every reader of the States-

man promptly write Edwin Y. Webb of North Carolina, the Chairman of the Judiciary Committee, addressing him at Washington, D. C., urging that the amendment be reported at once.

A number of letters have recently been received at national headquarters from parties who had forwarded resolutions, adopted at mass meetings addressed by our speakers to the Postmaster General of the United States, asking for a denial by this national official of the use of the mails to the Mormon hierarchs for the teaching of crime and treason. These letters are usually accompanied by other letters to the writers from the Postmaster General in which he takes the position that the post-office department is not authorized to deny the use of the mails from the transportation of Mormon literature as such. An Attorney from Bayonne, New Jersey, who recently sent us one of the above noted letters adds significantly: "It seems to me that the Solicitor of the Post Office Department misses the point. Your object is not to exclude from the mail this literature because it is Mormon literature, but because it is literature which, under any name, teaches the violation of a statute, which under our statutes is known as a misdemeanor. If the Baptist Church to which I belong was mailing literature that contained the same teaching, it would be subject to the same objection."

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